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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 Cor. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. XII.

LONDON:
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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1860.

Art. I.—THE KINGDOM OF CHRIST, AND NATURE OF THE AGE TO COME.*

The exceedingly great and precious predictions and promises which relate to the glorious state of the Church and world during what has been commonly called "*The latter-day glory,*" but which may more properly be termed "*The kingdom of Christ in the future ages of the world,*" appear to excite an increasing interest in the minds of the pious and intelligent. And as they certainly were given to man with the design that he should understand and make a proper use of them, it cannot be wrong to endeavour, by every rational method, to obtain a knowledge of their real meaning.

A blessedness is pronounced in the introduction to the Revelation on "him that readeth, and them that hear the words of this prophecy, and keep those things which are written therein." But to what purpose would they be read or heard, or how could they be properly kept or performed, without being understood?

From several passages of Scripture, there is great reason to expect, that when those predictions are about to be accomplished, the Lord will shed a much greater light on them, and more clearly reveal their meaning to those who humbly seek to understand them.

* This article is interesting, as being written nearly fifty years ago, in 1812, before any of the well-known prophetic works of modern days had been published. The author found his way to millenarianism by the guidance of the Bible alone. His views are clear, and expressed with precision and vigour.—Ed. *Q. J. P.*

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Those who have most attentively studied the prophecies are best acquainted with the great obscurity in which they are involved, and the difficulties attending their explication. A scheme, then, which will remove those obscurities and difficulties,—that will render their meaning simple, clear, easy, and in perfect harmony with each other,—and which, at the same time, exactly conforms to the acknowledged rule of interpreting Scripture, namely, "that the literal sense is never to be departed from without necessity,"—such a scheme must appear exceedingly desirable. How far the following may answer this description, the reader will be best able to determine after an attentive perusal and thorough consideration.

The principal ideas contained therein have been familiar to the author's mind for several years past; but a variety of circumstances have, till lately, prevented him from doing anything in order to their publication. His situation was very peculiar. His views of the nature of the approaching age were altogether different from those entertained by all the writers of the Christian Church ever since the apostolic age. To oppose, therefore, his feeble efforts to such an immensity of wisdom, piety, learning, and talents, as have been displayed in the voluminous writings on the subject, appeared to him something like an attempt on the part of a glow-worm to supersede the sun. Thus circumstanced, it was natural to conclude, that if he published his sentiments, it would unavoidably draw on him the imputation of the most consummate vanity and arrogance; as it would carry the appearance of thinking himself wiser than any who had lived and written since the time of the apostles. On the other hand, the overwhelming evidence he felt, that the substance of his ideas was no other than what was intended by the sacred Spirit, produced a very painful consciousness, that through an improper fear of suffering reproach, he was culpably hiding that light which the Lord had imparted.

The agitation of mind caused by those reflections have sometimes produced a wish to relinquish his peculiar views, and to rest satisfied with the sentiments generally entertained; but the more he investigated the subject the more powerfully was he convinced and satisfied, by increasing evidence, that his ideas were just. But these painful feelings were in some measure allayed by the consideration, that if, after all, he should be found in a mistake, no essential harm can be likely to ensue; as the plan, if adopted, is not calculated to produce any injury. But if the ideas are correct, their publication

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cannot fail to produce much satisfaction in the mind of every lover of the Word of God.

Under these impressions, and conscious of the purity of his motives, what imputations soever he may sustain, he ventures, in the fear of God, to engage in the work,* earnestly beseeching the Father of lights, through the merits of His Son, so to enlighten, assist, and direct his mind, that "in His light he may see light," and be thereby conducted to such conclusions as may be for the advancement of His glory, the honour of His Word, and the welfare of mankind.

In prosecuting this design, it is not intended to write anything professedly on the prophecies which are generally allowed to have had their accomplishment; nor to attempt to decide concerning *dates*, or precisely when the events referred to will take place. So far, indeed, as the nature and order of circumstances are calculated to direct, we may form a probable conjecture. But as numerous mistakes have been made by writers in attempting to determine the times of the fulfilment of events then future, even where a clew was given to guide them in their inquiries, it highly becomes us to be very cautious, especially where no such clew is given. Conjecture, also, respecting the nature of circumstances, beyond what the apparent import of relative passages of Scripture will warrant, will scarcely ever be indulged; and when anything conjectural is introduced, care will be taken to distinguish the different degrees of probability which they contain.

Many quotations from authors of celebrity in support of the ideas advanced must not be expected. This advantage is almost totally prevented by the circumstance of the ground being, in a great measure, new.

Elegant or refined language the reader must not look for. What defects soever of this kind he may meet with, and probably they will not be few, he is requested to exercise his candour in overlooking.

In pursuing so devious a plan, and in exploring a domain so trackless, it will not appear at all strange to any candid or considerate person, if it should be found that some mistakes had been made, especially concerning a few passages in which the evidence is not so clear as in others. Not to be found in any error would, when the nature of the case is considered, appear strange indeed, if not miraculous.

* This was about the year 1812, when the ideas were first committed to writing; circumstances of a different kind have since that prevented their publication. This note was inserted in 1822.

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One principal motive in giving publicity to the subject is, a hope of exciting men of greater abilities and acquirements to investigate the subject more fully, to rectify mistakes, and to improve the leading ideas, if correct, so as to obtain all the ends designed by the Most High.

The Searcher of hearts knows that the discovery of truth is the writer's grand aim. And if the scheme should be ultimately found to be erroneous, either in its foundation or any particular part of the superstructure, nothing will give him greater satisfaction than to see it fully and clearly pointed out and proved, by a plan that will give to the prophecies more perspicuity and harmony than the one now before the reader.

INTRODUCTION.

An earnest desire to obtain the real import of the prophecies which relate to the future kingdom of Christ, induced the author to peruse the various writings on the subject that fell in his way. But the diversity and opposition of sentiments therein contained, and the utter impossibility of reconciling any of their views with many of the plainest and clearest declarations of the Sacred Spirit, very powerfully concurred to produce a conclusion, that there must exist some *radical mistake*, which for so many ages has prevented a clear perception of the proper meaning, and at the same time concealed the beauty and harmony, of those predictions.

Casting aside, therefore, all dependence on human authorities, the method pursued has been, to examine and compare with each other the different parts of prophecy, in order to find out the real plan designed by the Most High.

It was natural to conclude, that whatever scheme is made use of by a Being of infinite wisdom, it must be consistent in all its parts, and its import likely to be plain and easy. The more the case was investigated, the more clearly it appeared, that in the *literal sense* of those passages was to be found the real intention of Jehovah.

By following this clew, it was clearly seen that many of those passages which have been generally thought to have only a figurative or spiritual sense, evidently required a literal interpretation, and some of them to a far greater extent than has hitherto been admitted. Those passages will be particularly considered in the body of the work.

But the reader will probably be ready to ask, "As the predictions which relate to past events, and are universally acknowledged to have been fulfilled, were undeniably given in

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highly figurative or symbolic language, why should not the others in question, by parity of reason, be interpreted by the same rule?" The following answers, it is hoped, will be satisfactory:—

First, When the accomplishment of a prediction depends on the will or voluntary actions of men, especially when the action predicted is of a very atrocious or offensive nature, it was absolutely necessary that it should be expressed in such a manner as not to be apparent to the minds of those concerned in its fulfilment, otherwise it would effectually have prevented its own accomplishment.

But when its fulfilment depends, not on the will or voluntary actions of men, but on the immediate exertion of the Divine power,—or when the application of the prediction is plain, but the nature of the circumstances thereof is not calculated to hinder its completion,—the case is widely different; no such concealment then being necessary. And if we attentively search the sacred records, we shall find that Infinite Wisdom has generally acted accordingly.

For instance, with respect to the predictions concerning the Messiah; had *the time* of His advent been unequivocally foretold, and had it been explicitly announced that Pontius Pilate, Caiaphas, and the elders of the Jews, would pass sentence upon and crucify the true Messiah, they never would have done it. This the apostle plainly declares, 1 Cor. ii. 8, "For had they known it, they would not have crucified the Lord of glory."

So also with regard to the prophecies which relate to the Papacy; had they been so expressed that no doubt could have been entertained respecting the place, the persons, and the actions designated therein, it is highly probable that by far the greater part of the errors and horrors of Popery would never have had an existence.

But in both these instances, as well as in many others, the language and symbols are so admirably adapted, that, although they are perfectly sufficient to identify the characters and conduct intended in them, especially after their fulfilment, they have been sufficiently dark to the persons concerned to produce no improper restraint on the liberty of their wills and conduct.

On the other hand, when the knowledge of the actions predicted had no tendency to counteract the completion, Divine Wisdom has expressed them in plain and literal language. Thus in 1 Kings xiii. 2, where Josiah is expressly forenamed, as well as the actions he was to perform. So also with regard

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to Cyrus, Isa. xliv. 28, his name and work are foretold in the clearest manner.

Secondly, Another reason why those passages should be understood literally, arises from both the nature of the language and that of the circumstances described in them. These are oftentimes so very peculiar, so appropriate, and limited to the things expressed, that it is impossible to apply them to any other as their proper objects, without the greatest impropriety, and at the same time involving such imputations on the Divine perfections as are truly shocking.

Thirdly, Many of the prophecies consist, in a considerable degree, of *descriptions of the enormities and destruction of various governments*, especially those which have existed during the Christian dispensation. Had those descriptions been given in literal and plain terms, it would not only have been an improper restraint on the liberty of the human will and conduct, as before hinted, but in many other instances, through the jealousy of those governments, (especially if influenced by infidel principles,) would have exposed the followers of Christ, as avowed believers in and abettors of such obnoxious sentiments, to still more extensive sufferings than even those which have been inflicted on them. Hence, to prevent additional cruelties, Infinite Wisdom, doubtless, saw it necessary to reveal them under such figures as were calculated both to instruct the sincere inquirer, and at the same time to conceal their meaning from the wicked: Dan. xii. 10, "None of the wicked shall understand, but the wise shall understand." But here let it be particularly observed, that the necessity of this concealment can extend no further than the present *Aion*,* while those governments continue. As it was not necessary that the circumstances relating merely to the "Aion to come," or the kingdom of Christ, should be enveloped in coverings, so we shall find, upon an impartial examination, that the Holy Spirit has communicated them to us in literal language, with only one exception, namely, the creation of the new heavens and earth, or governments, &c., which, as it so nearly relates to the destruction of the old ones, the same symbolic style, in a few passages, for the reasons just now specified, is still retained. It is certain that figurative language is frequently used in describing the cir-

* The term "Aion" is here used because there is no word in the English language that will fully express the idea contained in it. The word, in its *limited sense*, appears to signify an extensive portion of time, during which the state of human affairs, and the scenes of Divine Providence, continue much in the same condition, without any important change.

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cumstances which refer to this glorious period; but an explanation generally attends in a plain dress. But the reader, it is presumed, will not find, in all the various descriptions of it, what may properly be accounted a *symbol*, excepting that just noticed referring to governments.

The not attending to this important distinction, but considering some of the symbols which refer to the present Aion in a literal sense, especially those that denote its passing away,—and, on the other hand, the viewing various descriptions of the future Aion as figurative,—have been the principal causes of that prodigious obscurity and confusion which have overwhelmed those prophecies ever since the apostolic days, or nearly so.

The next idea that occurred was, that it would be impossible fully to reconcile all the different parts of those predictions, without admitting the literal sense of the description of the heavenly Jerusalem given by St John in the 21st chapter of the Revelation; and, consequently, that two very different states, generally thought to be utterly incompatible with each other, will really exist together, and be, in some degree, united—namely, the heavenly and the earthly states. This lays the foundation of the distinction between the *earthly* and *heavenly* parts of the Redeemer's future kingdom.

The state of the Christian Church for many centuries past has been, with respect to these predictions, very similar to that of the Jews of old with regard to those concerning the person, &c., of the Messiah. These prophecies contained such *opposite*, and apparently *hostile* circumstances, as appeared to them utterly impossible to be connected together, or to belong to the same person. For instance, that well-known question put by our Lord to the Pharisees of old, Matt. xxii. 41–46, respecting a prediction in the Psalms concerning Himself—That if David, by the Spirit, called the Messiah his *Lord*, how He could be his *son?* This, notwithstanding all their boasted learning and knowledge of the Scriptures, they were unable to answer. They probably thought it impossible that He could be both David's *son* and *Lord*. But now the nature of the case is so fully explained, by the union of the Divine and human natures in the person of Jesus Christ, that a babe in Divine knowledge is capable of solving the difficulty with the utmost ease.

Another thing that equally perplexed the Jewish rabbis, and, through the perverted bias of their minds, became a dreadful stumblingblock, and caused their fatal rejection of the Messiah, was the seeming contrariety in the predictions

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concerning Him. Some of these represent Him as a great king and conqueror, subduing their enemies, and bestowing upon them peace, and the greatest earthly prosperity and honour; while others represent Him as possessing no beauty or comeliness to make Him appear desirable—as despised and rejected—a man of sorrows, griefs, and sufferings—and at last cut off by an ignominious death. They could not conceive it possible that circumstances, apparently so very contradictory, could by any means relate to the same person; and therefore, prompted by their vanity and ambition, they discarded from the character of their Messiah the latter kind of circumstances, and retained those only which were more congenial to their inclinations and wishes. This led them, unhappily alas! for themselves, to fulfil those very predictions which they had rejected.

So likewise with regard to the future kingdom of Christ, the predictions and promises which most undeniably relate thereto give such seemingly opposite descriptions of its nature and circumstances, as have hitherto been deemed altogether incompatible with each other.

The nature of the case will plainly appear to be as follows: —The glory and blessedness of the earthly state will be so great, in consequence of the renovation of the human race and the descent of the heavenly Jerusalem, and some of the descriptions of it are of so very exalted a nature, that they have been generally considered incapable of being applied to any state that is *human;* and have, of course, been supposed to refer exclusively to the eternal state of the just. See Isa. xxxiii. 24, and lx. 19, 20; 2 Peter iii. 13; and Rev. xxii. 1–5.

In some other places it is explicitly described as a *human state,* consisting in earthly prosperity; as peace and public tranquillity, riches, honour, fruitfulness of the earth, as well as of man and beast, with every temporal felicity that can be desired. See Isa. li. 3, and lx. 9–18, and lxv. 21–25; Jer. xxx. 18–20, and xxxi. 27, 28; Ezek. xxxiv. 25–30; Amos ix. 13–15.

Those apparently opposite passages will, it is hoped, satisfactorily be shewn to refer to one and the same state, and to be perfectly compatible with each other. The foundation and nature of this will be sufficiently illustrated in their proper places. Those passages which exclusively belong to the heavenly state will also be distinctly pointed out.

But the principal thing which occurred to the author's mind, and which was found to be of the greatest importance in simplifying and reconciling the various prophecies with each

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other, and in removing those difficulties which the belief of a *literal conflagration* renders altogether insuperable, was the *duration* of this most blessed and glorious state. In closely investigating the passages which relate to the subject, it could not fail to appear, that expressions which necessarily imply *the endless duration* of this state, frequently accompany, and are inseparably connected with, the circumstances therein described. This produced the following conclusion:—That if those passages were intended by the Holy Spirit to be understood literally, (and of this the honour of God, and of the character of His holy prophets, would not by any means permit a doubt to be entertained,) then the *perpetuity* or *endless duration* of this state must be the unavoidable consequence.

But long and painful were the struggles sustained before the author could permit himself fully to discard what has appeared to him a venerable sentiment of antiquity, generally believed by all the Christian Church from time immemorial, viz., the conflagration or destruction of the world by fire.

For a considerable time much embarrassment was produced by some passages in the third chapter of St Peter's second epistle, which appeared totally irreconcilable with many others of the plainest and most definite nature, till the key was perceived which unlocks St Peter's meaning; it then satisfactorily appeared that the nature of his language, as contemplated by him, could not possibly be other than symbolical.

It is highly probable that the *strangeness*, and as it may appear to some at first sight, the *danger* of such a sentiment will be likely to startle or alarm the minds of some readers. But such persons are earnestly requested to dismiss their fears, and suspend their censures, till they have attentively read and candidly considered the nature of the case, and the proofs advanced in support of it. It is presumed they will then plainly perceive, and be fully satisfied, that their apprehensions and alarm were destitute of any real foundation.

It is necessary to remark, on the whole, that, notwithstanding the difference of sentiments on the subject has been great, and the mistakes of writers concerning it very extensive, and apparently important, yet they are not of such a nature as to affect any of the essential doctrines of the gospel, or the spiritual concerns of mankind, or in any degree to endanger their eternal welfare and happiness.

As it will be necessary to make use of some terms or phrases in a sense somewhat different from that which they have generally sustained, it will be needful to define those

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terms, by stating the particular sense in which each of them will be used, that the reader may at once enter into the idea intended.

1. By *the earthly* or *human state*, is meant the state of the human race, as they at present exist and multiply in bodies of flesh and blood, without any reference to their moral state; including also the furniture of the terraqueous globe in vegetables, &c., as calculated to supply their bodily wants.

2. By the *heavenly state*, the reader must understand the state of the just after the resurrection, when they shall have obtained their glorified bodies; together with such Divine enjoyments as are adapted thereto.

3. The *heavenly Jerusalem* means that heavenly fabric or city, described by St John under the titles of "The Holy," and the "New Jerusalem," which will be a habitation of the saints after the resurrection. It is called the heavenly Jerusalem, by way of distinction from the following.

4. The *earthly Jerusalem* designates that new earthly city which will be built by the Jews after their return to the land of Canaan, the measures of which are particularly described by the prophet Ezekiel, in the forty-eighth chapter.

5. The *renovation, regeneration,* or *restitution,* signifies the restoration of the human race to that original state of purity and immortality in which our first parents were created. After which, death will cease; and when the respective times of their continuance in the human state is ended, their bodies will be suddenly changed, and thereby fitted for the heavenly state.

6. By the *spiritual kingdom of Christ* is meant that spiritual power which He possesses or exercises in the hearts of His faithful people while in this life, as the great Head, Lord, and King of His Church; including also the outward ministry of the word.

7. The *invisible world* implies the world of happy spirits in their separate state between their death and resurrection, together with the heavenly hosts of angels, archangels, &c. It is called *invisible,* to distinguish it from the preceding.

8. The *eternal world* or *state,* is made use of according to the ideas which are *commonly entertained* respecting the state of the blessed in heaven; but not including the state of the damned.

9. The words *perpetuity* and *perpetual* (in order a little to vary the language) are used as equivalent to *eternity* and *eternal.*

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PART I.

OF THE EARTHLY PART OF THE FUTURE KINGDOM OF CHRIST.

CHAPTER I.

That the future kingdom of Christ will be temporal, and adapted to the state of mankind on earth, and will partly consist in the exercise of human power and authority: That an earthly edifice will be built on Mount Zion in the earthly Jerusalem, where He will vouchsafe to manifest His presence, and act as supreme King and Lawgiver.

In the prosecution of this work it is intended, first, to produce some of the principal prophetic passages which relate to the points proposed, and to explain and illustrate them by adding such remarks or inferences as they may appear to require. Secondly, at the end of each chapter to state and answer the objections, and obviate such difficulties as the nature of the sentiments advanced may probably occasion.

I. *That the future kingdom of Christ will be temporal, and adapted to the state of mankind on earth, and will partly consist in the exercise of human power and authority.*

This will clearly appear from the following passages. We will consider them in the order in which they occur.

1. Isa. ix. 6, 7, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; . . . . upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice."

The prevailing sentiment is, that the government, throne, and kingdom here mentioned signify the *spiritual kingdom* of Christ, and which will be continued in the *eternal state.*

But let us examine this idea. The things intended are here called "*the throne of David, and his kingdom.*" Now, to render these phrases in any degree proper, they must unquestionably mean a *throne* and *kingdom* which had been *possessed by David.* But what throne or kingdom has he ever possessed in the *invisible world,* or what can he ever possess in the *eternal state,* that can in any sense whatever apply to the words before us? And with regard to our Redeemer's *spiritual kingdom* in the hearts of His people, surely no person, on mature consideration, (notwithstanding the numerous authorities for it, and the amazing strength of prejudice in its favour,) can ever allow himself seriously to think, that the Holy Spirit of wisdom could have applied to this the epithets of "*the throne of David,* and *his kingdom!*"

With respect to these words, "the government shall be

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upon his shoulder." What ancient ceremony or custom soever this may allude to, the idea intended is evidently this,—that the principal authority in the kingdom here designed shall be vested in Christ. And the general scope of the passage most certainly is, that He will take to Himself and exercise the *supreme power* and *authority* which was *possessed and exercised by David,* in the days of his flesh; and also over the descendants of *the same people or nation.* We may therefore safely conclude, that the future *temporal* kingdom of Christ is here primarily intended.

The following words appear fully to confirm this sense:—

"To *order it,* and to *establish it* with *judgment* and with *justice.*" "To order it," undoubtedly implies, to arrange or bring it into proper order. "To establish it," signifies, to cause the permanent continuance of it in that state. And the nature of that "order" is further expressed and explained in the words, "judgment and justice." The former seems to refer to the manner in which He will execute His offices with respect both to the perfect accuracy of His knowledge and views, and also the punctuality, promptitude, and vigour of the performance of it. This is particularly expressed in Isa. xi. 2, 3, which appears to relate to this subject: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

Whether this be understood as referring immediately to Christ Himself, or, which seems more probable, to some earthly person as His deputy, still the government will be Christ's.

The word "justice" seems to express, not merely the equity of His own conduct, but particularly also the blessed effects of His administration with regard to His subjects, in the universal and uninterrupted practice of unbiased integrity and rectitude in all kinds of intercourse between man and man. But the reader is requested to consult his own reason, and consider how this can, with any propriety, be applied to any other than the *earthly state.*

2. In Dan. ii. 31–33, is represented, under the symbols of the different parts of a great image, the four great monarchies which have subsisted from the time in which Nebuchadnezzar had the dream, down to the present.

The application of the head of gold, to the Babylonian

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empire; of the breast and arms of silver, to the Medo-Persian; of the belly and thighs of brass, to the Grecian; of the legs of iron, to the former stages of the Roman empire; and of the feet and toes, consisting of a mixture of iron and clay, to the ten kingdoms into which the western part of the Roman empire has been divided—is so generally known, that it is needless to take up the reader's time by an enlargement thereon.

The principal things which relate to the subject before us are contained in ver. 34, 35:—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth."

The interpretation of this is given in the 44th verse:—"And in the days of these kings" (or kingdoms) "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms."

The grand point now to be determined is, what is meant by this *stone* or *kingdom?* for that they both signify one and the same thing, must appear self-evident to every intelligent reader.

By all writers of celebrity the stone is considered as importing the *spiritual kingdom of Christ.* But that a very different thing is really intended will, it is hoped, satisfactorily appear, by a careful attention to the following particulars.

First. *The time* when this kingdom is to be set up.

(1.) It is said, ver. 44, to be, "in the days of these kings," or kingdoms. It is now pretty generally admitted, that *the ten kingdoms* into which the fourth monarchy was to be divided, are here designed by the Holy Spirit. Now, that the spiritual kingdom of Christ cannot be intended by the stone, will appear most certain and undeniable from this consideration, that this has existed from the time that there has been a real believer or saint in the world. To limit it to the Christian dispensation is very erroneous; for it cannot be rationally doubted, that the Redeemer has been the GREAT KING over His Church, and has reigned in the hearts of His people in all ages.

But even allowing the limitation, and supposing the spiritual

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kingdom to begin together with the Christian dispensation, it is equally certain that this was set up some hundreds of years before those kingdoms began.

(2.) From the series and order of the circumstances spoken of, it is apparent that the *latter days* of those kingdoms are intended in ver. 44; because the first work of this kingdom, at its very beginning, while yet, as it were, a mere stone, will be to break and consume these kingdoms. Now, that they are not yet broken, in the sense intended in the prophecy, is indisputable; for, whatever be the particular import of that part of the symbol which relates to the iron and clay toes, whether their respective political interests, which have been continually jarring with each other, and never could coalesce; or, as Bishop Newton very candidly admits, governments composed of a mixture of the secular with the ecclesiastical power; or whatever else may be designed; yet it is evident that the things intended by the iron and clay still continue, more or less, in all the ten kingdoms; and antichristian forms of government exist likewise in all the other countries comprehended in the image. But while we continue to see any wicked or antichristian powers reigning in those parts of the globe, without any effectual opposition, we may safely depend upon it the stone has not yet begun its work, and that it is not yet out of the mountain. To suppose that it has continued to exist in the world for nearly eighteen hundred years, and to have done nothing of its peculiar work in all that time, is an absurdity too gross to be admitted.

Secondly. *The nature of its work.* It is a generally received opinion, that the spiritual kingdom of Christ has been smiting those kingdoms from the first promulgation of the gospel, and that it will continue to smite them more and more powerfully, till the end predicted is produced.

But what has the *spiritual kingdom* of Christ, or the preaching of the gospel, to do with, or how is it concerned in, *breaking* and *consuming temporal kingdoms?* Its nature is altogether different from theirs. It has existed in the midst of them, without interfering in the least degree with their temporal concerns. It is perfectly evident, that the *breaking* spoken of by Daniel, ver. 35, signifies a rapid and total destruction of the temporal power of those dominions, and not the gradual change made by the preaching of the gospel. "Then was the iron, the clay, the brass, the silver, and the gold, *broken to pieces* TOGETHER, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." How this can possibly be

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reconciled with the peaceful nature and operation of the spiritual kingdom of Christ, rests with the judicious to determine.

Thirdly. Consider the immediate effect that is to follow the breaking those kingdoms. Daniel informs us, that "the stone became a great mountain, and filled the whole earth." The evident import of this is, that the kingdom which the God of heaven will set up, will exercise the supreme temporal power over all the nations of the globe. But it is perfectly certain that this has never been realised.

From these documents it clearly and necessarily follows—

(1.) That the breaking intended in this passage never yet has taken place.

(2.) That the spiritual kingdom of Christ cannot be designated by the stone, or kingdom which the God of heaven will set up.

(3.) That the kingdom designed is a *temporal one*, which will exercise the supreme authority over those countries, the former power of which was broken by it at its first beginning.

(4.) That the time of setting up this kingdom is yet future.

The rational inference from the whole is, that the future temporal kingdom of Christ is the thing really intended.

Another part of prophecy which relates to the same subject, and which will throw much additional light on it, is—

3. Dan. vii. In the former part of this chapter, under the symbols of four different beasts, the same empires were again exhibited in a vision to Daniel; in which the latter ages of the Roman empire, and, particularly, the rise and destruction of the Papacy, are most strikingly delineated. But the following parts only concern us at present.

Ver. 14, "And there was given him" (the Messiah) "dominion, and glory, and a kingdom, that all *people, nations*, and *languages*, should serve him." Again, ver. 27, "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High; and all dominions shall serve and obey him."

It is presumed, no doubt will be entertained that the kingdom spoken of in this chapter is the very same with that in chap. ii., which we have just noticed. And it is no less clear from the verses last quoted, that a *temporal kingdom* is intended. This idea will be further corroborated by the following observations—

(1.) It is the sovereign authority over those countries, the power of which was before possessed respectively by the four symbolical beasts. And what can this power be other than temporal?

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(2.) It is described in ver. 14, as a "dominion, glory, and a kingdom, that all *people, nations,* and *languages,* should serve him." Now let any man ask his own reason, What distinct *people, nations, languages,* exist in the *spiritual* or *eternal* world? Or what *dominion* or *kingdom,* besides a temporal one, can possibly agree with this description?

(3.) It is further described in ver. 27, as a "kingdom, and dominion, and the greatness of the kingdom *under the whole heaven.*"

The language here is so peculiarly determinate, as fully to warrant the following positive assertion, that if this phraseology does not necessarily limit its application to a state that is *earthly* or *human,* then words can have no *certain* or *proper meaning* at all.

The person to whom this kingdom is to be given is described in ver. 13, as "one *like the Son of man.*" This has been allowed by both the Jewish and Christian Churches to belong exclusively to the Messiah. From the whole, therefore, it is evident that the kingdom intended by the Holy Spirit in those descriptions, is no other than *the future temporal kingdom of Christ.*

It may, perhaps, be needful to give a hint respecting "the people of the saints of the Most High," to whom, under the Messiah, this kingdom will be given. Sufficient proof will be found in the following parts of this treatise that the seed of Jacob then in the body, after their renovation, will be the people for whom this honour is designed.

4. Zech. xiv. 9, "And the Lord shall be *king over* ALL THE EARTH."

Whoever properly considers the peculiar significancy of these words, must allow that it cannot refer to His government, as it respects His general providence; for that has existed and acted unceasingly since the creation—consequently, could not be the subject of a *prediction.* Nor will His *spiritual dominion* in the hearts of mankind, when holiness shall become universal, convey an adequate idea of its meaning. That this is naturally implied is readily granted; but certainly its proper import is, that He will literally exercise the *sovereign power* as *King and Legislator* over all the nations of the globe, in a manner altogether unknown in any former period of time.

5. Luke i. 32, 33, "And the Lord God shall give unto him the throne of his father David: and he shall *reign over the house of Jacob for ever.*"

These words contain the immediate declaration of the angel Gabriel to the virgin Mary, in announcing the great things which the Lord was about to do for her.

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Under the influence of the generally received opinions, this passage has been considered by all writers of credit as referring to the *spiritual kingdom* of Christ, issuing in the *eternal state*.

But the candid reader is again desired to consult his own understanding, and deeply consider what meaning can possibly be given to the words, consistent with reason, propriety, or the nature of things, by applying them to either the invisible, the spiritual, or the eternal world. What *throne* did David ever possess in either of these that was *his*, and that could or can be *given* to the Messiah (as the words evidently signify) by way of *heirship?* And what sense or propriety is there in these words, "And he shall reign over *the house of Jacob*," when applied to the *eternal state*, according to the prevalent ideas, when all distinctions between houses, families, &c., are for ever annihilated, and all the blessed are become one flock and one family?

Is it not apparent and undeniable, that in order to render the passage consistent with itself, the *throne* here spoken of must necessarily be understood in such a sense as to coincide with *that* in which David is called *the father of Jesus?* And in what sense other than a literal one can that possibly be taken, as it respects His human nature?

Till these queries are satisfactorily answered, and the difficulties removed, this conclusion must unavoidably be drawn, that the future *temporal kingdom* of Christ is that which is designed by the Holy Spirit in these words. Unless this be admitted, the human mind must be perfectly at a loss to give them any *appropriate* or *rational* meaning at all.

Any difficulty as to the *duration* of this kingdom that may be apprehended to result from the preceding explication, will, it is hoped, be fully obviated and explained in a subsequent part.

6. Rev. xi. 15, "The *kingdoms of this world* are become the kingdoms of our Lord, and of his Christ."

As these words evidently describe a state of things that will take place after the judgments of the seven vials, and as there is sufficient evidence that none of those vials have yet been poured out, it naturally follows that this blessed state is yet future.

The nature of the language clearly indicates, that it will take place while the kingdoms of the world continue in an *earthly* or *human state*. And by comparing one part of prophecy with another, it will plainly appear that *the revolution* (for that is the proper nature of it) predicted in this passage exactly corresponds with the breaking the great image in

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Daniel, and the stone becoming a mountain, and *filling the whole earth.* It evidently consists in the transfer of the supreme authority over all nations, from men to the God-man Christ Jesus, accompanied with such a glorious change in the state of human affairs as had never before existed. May its accomplishment be hastened, and the kingdom of God speedily come!

7. It is well known to have been an established sentiment among the Jews from time immemorial, that the Messiah, immediately on His coming, would set up and establish a temporal kingdom, in which their nation would be raised to the greatest power, honour, and dignity; and from some inquiries made by our Lord's apostles, it is plain that the same ideas were entertained by them. These opinions have been treated, by many writers and speakers, with much derision and contempt, as if they had proceeded altogether from selfish, carnal, and worldly notions and prejudices, without any proper foundation for them. But let us candidly examine the subject. It is allowed that the views entertained by the Jews of old were mixed with too much of those noxious qualities,—that they had very imperfect conceptions of *the holiness* of that future kingdom of the Messiah,—and that many other dreadful mistakes were made by them. All this is certain. But their expectations of a future temporal kingdom were *fully warranted* by the writings of their prophets. Of this a few proofs have been already given, but many more will be brought forward in following chapters.

As another full and satisfactory proof, let us attend to the immediate communications of our Lord Himself on the subject.

If those sentiments had been so essentially wrong, and so entirely groundless, as many have represented them, is it not most unaccountable that our Lord did not rectify them, nor so much as once give His followers *a hint* that such views and expectations were vain and fruitless? Indeed, in Luke xvii. 20, 21, when the proud Pharisees asked Him, "when the kingdom of God should come," He waived their vain ideas of a temporal kingdom of mere worldly pomp and splendour, and led their attention to that spiritual kingdom which was then more explicitly than ever preached among them. His answer to their question was, "The kingdom of God" (that is, that kingdom which alone they could be concerned in,) "cometh not with observation," (or, as an outward ostensible object:) "neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you," or, more properly, "is *among* you."

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It should be here noted, that our Lord, even in this passage, although He *waives*, yet He by no means *denies* the future existence of a temporal kingdom. On other occasions, when properly interrogated on the subject by His apostles, so far was He from giving them any reproof for entertaining such ideas, that His answers fully patronised them, and proved that they were just. Thus, (Matt. xx. 21–23,) when the two sons of Zebedee, together with their mother, desired Him to grant them the peculiar favour of sitting, the one on His right hand, and the other on His left, in His kingdom; although He rejected their selfish and unwarrantable request, He told them, "It shall be given to *them for whom it is prepared* of my Father."

There can be no doubt of a *temporal kingdom* being meant by those disciples. Now, if no such kingdom will ever exist, and if no such peculiar honour is prepared for, or will be really conferred on *any person* whomsoever, what must be the result of a strict inquiry into the rationality of our Redeemer's words? See also Mark x. 40.

At the time of His ascension also, (Acts i. 6,) when they asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" they here again evidently contemplated the temporal kingly power. Notwithstanding he reproved their improper curiosity, yet the purport of His answer implies that such a kingdom would certainly exist; but that the particular *time* or *season* of its commencement was not then to be revealed, but was "kept by the Father in His own power." But if no such kingdom will ever take place on earth at any future *time* or *season* whatever, we shall find it a difficulty of no small magnitude to discover the propriety of our Lord's answer.

8. The same idea will be found to be clearly and indubitably implied in the answer given by our blessed Lord to the question put to Him by Pilate, the Roman governor of Judea, as recorded in Matt. xxvii. 11, Mark xv. 2, and Luke xxiii. 3. The three evangelists unanimously inform us, that when Pilate asked him, "Art thou the King of the Jews?" He answered, "Thou sayest," or, "Thou sayest it." This was equivalent to a direct affirmative, and signifies, "Yes, I am." But what is the import of this title, "*King of the Jews?*" The idea entertained by Pilate undoubtedly was, whether Jesus considered Himself, in the strict and literal sense of the words, as *King of the Jewish nation?* And as our Lord could not fail to have understood him in that sense, His answer must be considered as bearing the same meaning; for to suppose that He intended

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any other idea of the title than that which He knew to be entertained by Pilate, would impute to the Fountain of Truth *duplicity*, *equivocation*, and *falsehood*.

It must be admitted, then, that our Lord asserted Himself to be, literally and properly speaking, *King of the Jewish nation*. But, in asserting this, He could not mean that He had at that time actually entered upon and exercised the office; for this, we know, He declined in His state of humiliation. The plain import, therefore, is, that He was King of the Jews *intentionally*, and which intention was to be realised in ages to come: and this, doubtless, he made Pilate acquainted with at the same time, according to St John's illustration of it (chap. xviii. 33–37); for without this explanation, His professing Himself King of the Jews could not fail to have rendered Him peculiarly obnoxious to the Roman governor.

The natural and necessary inference is, that Jesus the Messiah must, at some future time, take to Himself and exercise, in a literal and proper sense, *the temporal regal power* over the Jewish nation as "*King of the Jews;*" or otherwise His answer to Pilate must be destitute of any rational meaning or propriety.

A multitude of passages which relate to this subject, especially in the Psalms, many of which entirely refer to it, might be produced, but perhaps the reader will think it needless. Those portions of sacred writ have been generally considered as referring merely to the spiritual or providential kingdom of God, but will be found, when viewed in their proper light, to contain a meaning much more peculiar and significant than has been imagined during the many centuries which have elapsed since the genuine import has been overlooked, and which will display such propriety, beauty, and sublimity in many of them, as will make them appear almost, if not entirely, new.

II. *That an earthly edifice will be built on Mount Zion, in the earthly Jerusalem, where the Redeemer will vouchsafe to manifest His presence, and act as supreme Lawgiver and King.*

Before we enter on this section it will be needful to observe, that nearly all the passages about to be brought forward in support of the idea now mentioned, equally apply to, and corroborate that which is contained in the former section. Also, that some of the texts produced in that section, when their consequences are properly considered, will be found to prove with sufficient strength the point advanced in this. The same thing should be attended to as we proceed. Ideas and

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circumstances which will be produced in succeeding chapters, are equally anticipated and proved by quotations advanced in those which precede *them,* and also illustrate and confirm each other.

1. Ps. cxxxii. 13, 14, "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it."

It has been generally thought that those words refer merely to His dwelling between the cherubim during the continuance of the ancient Jewish temple; but this is one of the many mistakes occasioned by the common hypothesis. For we are plainly informed (2 Chron. iii. 1) that Solomon's temple was built, not on Mount Zion, but "in Mount Moriah, in the place that David had prepared in the threshing-floor of Ornan the Jebusite." Consequently, most, if not all, those numerous passages which speak of "*the Lord's dwelling in Zion,*" are purely predictive of circumstances which are yet future. For reason most powerfully asserts, that the few years' residence of the ark in Mount Zion, or the city of David, during the latter part of his reign, and the former part of that of Solomon, till the temple was finished, never can be considered as a proper fulfilment of those predictions. The reader's particular attention to this is recommended, as it is the key which opens the proper meaning of those passages. The nature of the case appears to be as follows:—Mount Zion, otherwise called "the city of David," (2 Sam. v. 7,) was the place of David's residence, and where his throne was erected. Now the Redeemer, as *David's son and heir,* has been pleased to make choice of this spot for His future peculiar earthly residence among the children of men. And the following passages will sufficiently prove that He will not be without an earthly building or palace to dwell in:—

2. Isa. lx. 13, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary: and I will make the place of my feet glorious."

From the whole of this chapter it is perfectly clear that the circumstances therein predicted never yet have had their accomplishment. To consider the words just quoted as bearing no other than a spiritual or figurative sense,—that the different kinds of trees here specified, were intended to represent persons of different dispositions,—and that it was designed to have its proper fulfilment in the future spiritual prosperity of the Christian Church, is an interpretation so strained and unnatural, as must appear to every unprejudiced reader, on due considera-

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tion, to be altogether inadmissible, especially when he shall have seen the evidence for the propriety of the literal sense.

An earthly building is most certainly designed; and that the choicest cedars, meant by "the glory of Lebanon," and the finest and most esteemed kinds of wood, will be collected and brought thither to beautify the edifice, and to render it as perfect as human art, subject to Divine direction, can make it. This interpretation is strongly corroborated by the following citation:—

3. Ezek. xliii. 7, "And he said unto me, Son of man," (behold,) "*the place* of *my throne,* and the place of the soles of my feet, *where I will dwell* in the midst of *the children of Israel* for ever."

This undeniably refers to that earthly edifice, the various parts of which, with their measures, &c., were in so particular a manner shewn in a vision to Ezekiel; in which His literal throne will be placed, and which he will make His peculiar residence among the sons of men.

The words, "in the midst of *the children of Israel,*" undeniably express the *distinction* between *them* and the *Gentile nations;* which clearly proves that the passage was intended by the Holy Spirit to be understood in its literal acceptation, as no such distinction can exist either in the spiritual or eternal world; and shews, of course, that the ideas entertained by different commentators, that it was a representation of Solomon's temple, or of that built by Ezra, or of things under the gospel dispensation, are destitute of any rational foundation. It evidently refers to times yet to come, and can have its accomplishment only in a state that is *human.* At the same time it shews its perfect agreement with the preceding and following quotations.

4. Joel iii. 17, "So shall ye know that I am the Lord your God *dwelling in Zion, my holy mountain:* then shall Jerusalem be holy, and there shall no strangers pass through her any more."

From the latter part of this verse it is as plain as possible that by "Jerusalem" the future earthly Jerusalem must be intended; which, from the time of the fulfilment of this prediction, will, in a peculiar manner, "be holy," so that no "strangers," or unholy persons, shall ever pass through her any more; and by parity of reason, therefore, "Zion" must signify the literal Mount Zion in that city. And as the *places* here mentioned are to be understood literally, the "*dwelling*" of the Most High therein must, of course, be understood in the same sense, which perfectly agrees with, and corroborates the

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view given of the preceding passages. But when the reader comes to the illustration, hereinafter given, of the verses which precede and follow, he will be more abundantly satisfied that the real meaning of this quotation has not been mistaken.

5. Ver. 21, "For the Lord *dwelleth in Zion.*"

Very wonderful circumstances being predicted in the former part of this verse, as likewise in ver. 18, which might produce a doubt in some minds of their ever being realised, these words seem to be given as a sufficient reason for expecting their fulfilment; and the more fully to assure it, the language anticipates the time of its accomplishment, and speaks of it as if it had actually taken place.

6. Amos ix. 11, "In that day will I raise up *the tabernacle of David* that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will *build it as in the days of old.*"

From the following verses it plainly appears that the time to which this refers is yet future. It will be after the final return of the Jews to Palestine; for it is expressly asserted (ver. 15) that "they shall no more be pulled up out of their land." Now, what rational ideas can this passage contain when applied to the spiritual or eternal kingdom of Christ? or with what propriety can either of these be called "the tabernacle of David?" In what sense, other than literal, can it be said to be "*fallen,*" to be in "*ruins,*" or to be "*built as in the days of old?*" Let the reader duly consider those points.

The passage assuredly implies the restoration of the temporal kingdom of David, or that power which he exercised over the children of Israel, so as to be possessed by the Messiah: this may be considered as indubitable. But this is not all; that something else is meant by "*the tabernacle of David,*" appears equally certain. It refers to the *material palace* in which David resided, and implies, that this shall, at some future time, be raised up from its ruins, and be made a habitation for the Messiah, as well as David's royal posterity in the human state. These are the ideas which are contained in the words, and which strongly mark the coincidence of views on the subject among the sacred writers.

7. Micah iv. 7, "And *the Lord shall reign* over them in *mount Zion* from henceforth, even for ever."

A peculiar era is here referred to, "*from henceforth.*" From the preceding and following words, it evidently signifies the time when the posterity of Jacob shall obtain, under the Messiah, "the first," or principal "dominion" over all nations, particularly expressed in ver. 8, "And thou, O tower of the

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flock, the strong hold of the daughter of Zion, unto thee shall it come, even *the first dominion;* the kingdom shall come to the daughter of Jerusalem." That this has never been fulfilled, is most unquestionable. And that this *peculiar* reign will not take place till the prediction in ver. 8 be, or at least begin to be, accomplished, is clearly implied in the words.

Consequently, the spiritual reign of Christ in the hearts of His people cannot be intended here; for that reign, in proportion to the number of His people, has existed as much in times that are past as it can do in future. Besides, His spiritual reign can no more be limited to *Mount Zion,* than to any other particular place in the world. And to suppose that Mount Zion here means the regions of glory, which we commonly call heaven, is totally irreconcilable with the language throughout the preceding part of the chapter, which unquestionably proves it to refer to a state that is earthly. If there be any rational meaning, therefore, in the words, a temporal and literal reign must be designed, and Mount Zion the place where it will be realised. Thus viewed, in harmony with the passages before cited, its meaning is perfectly easy and unembarrassed.

The reader may compare, at his leisure, with those that have been already produced, the following additional passages:— Ps. ii. 6, ix. 11, xlviii. 1, 2, lxxxvii. 2, 3, 5, cii. 13–16, cxxv. 1, cxxxv. 21, cxlvi. 10. It may be observed here, that if the reader conceives the evidence for the truth of the ideas advanced in this chapter not to be sufficiently satisfactory, ample compensation for this seeming deficiency will be found in subsequent chapters.

According to the proposed plan, an objection or two that may probably arise in the minds of some readers, as to the sentiments that have been already advanced, shall now be attended to.

The first that is likely to present itself to persons of genuine piety, will originate in a fear, or painful apprehension, lest the prevalence of the idea of a temporal kingdom should in any degree interfere with, or obstruct the prosperity of the kingdom of grace in the hearts of mankind, by producing dispositions inimical to its spirituality and purity.

It is certain that the publication of sentiments which are new and strange, more especially in things of great importance, will naturally produce in pious and discerning minds a suspicion and jealousy of them, and the greatest caution in abetting or encouraging them, till their nature and tendency have been sufficiently and properly examined. Such suspicion and caution are highly proper and laudable; and the reader is re-

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quested to examine the points in question with the strictest scrutiny possible. He will thereby satisfactorily discover that all painful apprehensions on the above points are perfectly causeless, as the holiness and purity of that predicted kingdom will be proved, in a subsequent part of this work, to be far greater than can possibly be experienced during the present state of things. And as to any concern lest it should supplant or supersede the sentiments proper to be entertained concerning the spirituality of *the kingly office* of our Lord, as the great King and Head of His Church, this also is totally groundless; for the views which are presented in the prophecies, when rightly understood, not only *secure*, but *enlarge* and *perfect* it.

From *Scripture* also the following objections may be thought to have some weight:—

The first passage that is likely to strike the reader's attention as an objection to Section I. is John xviii. 36, "My kingdom is not of this world;" and this may appear to some to receive additional strength from the original word rendered "world," it being, not *αἰωνος*, but *κόσμου.*

By way of answer, the reader is referred to Schrevilius's Lexicon, where we find the first definition given of it is *ordo,* which signifies, "an order, or law of nature; a series, or tenor and succession of time or things." We see, then, that this definition perfectly coincides with the sentiments expressed in the preceding pages. For nothing can be more plain than this, that the nature of His future kingdom will be entirely different from that order, series, and succession of things which has existed in the world ever since the introduction of sin. This will be shewn in various instances in the course of the work.

But this passage may be considered in another point of view. As the commencement of our Redeemer's temporal kingdom was at that time so very distant, He might refer in these words, with very great propriety, to that spiritual kingdom which was then about to be more fully established by the preaching of the gospel. It is highly probable this was our Lord's primary meaning. But taken in either sense, there does not exist in it the slightest opposition to the sentiments that have been advanced.

Another passage that may be thought to militate against the author's views is 1 Cor. xv. 50, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." The reply is, the future kingdom of Christ will consist of an *earthly* and a *heavenly* part. The apostle in this place evidently speaks of the latter, and, therefore, it does not in the

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least refer to persons who will then be living in the human state.

An objection to Section II. may probably, in the opinion of some, appear to be contained in Acts vii. 48: "The Most High dwelleth not in temples made with hands." By a little consideration, such objectors will easily discover that the words must necessarily be understood *comparatively*, or that He dwelleth not in them *exclusively*, so as to be limited or confined to them, as the idolators of old supposed their deities to be. If it be viewed in an absolute sense, it would directly contradict many other passages of Holy Writ. There is, therefore, nothing in this text that clashes in any degree with the purport of that section.

ART. II.—THE NEW HEAVENS AND EARTH.*

IN the thirty-sixth number of this journal (July 1857) there is an article entitled "The Millennium and the Everlasting State," occasioned by a letter from "An Inquirer." In that article there are certain views propounded respecting the time of the creation of the new heavens and new earth which, as it seems to me, are not incontrovertible. This is a point which is, no doubt, subordinate in importance to the truth regarding the time of the Lord's coming; but still it is sufficiently important and interesting to claim the attention of all students of prophecy. The author of that article is of opinion that the millennial heavens and earth are different from the new heavens and earth, or that the latter are not created till the close of the millennium, at which "great final hour," he says, "He that sitteth upon the throne will say, Behold I make all things new, and then all that bears the likeness of the first Adam disappears for ever. None will be admitted into the new earth, except those in whom both mortality and sin have ceased to be." The only proof adduced in support of this seems to be to the following effect:—It is said in Rev. xx. 1–8, which refers not to the millennial but to the eternal state, "Behold I make all things new." All things cannot be made new so long as mortality and sin exist; these exist during the millennium; therefore all things are not made new, or the new heavens and earth are not created till the close of that period when mortality and sin shall be

* As the subject taken up in the following paper is neither uninteresting nor unimportant, we think the discussion of it in our pages will prove acceptable to our readers.—ED. *Q. J. P.*

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abolished. Again, the author's opinion seems to rest upon certain views of congruity and suitability which appear in such statements as the following:—"As the first earth was created in suitability to the condition of the first Adam, who was earthy, so will the new earth be created in suitability to the condition of the last Adam, who is heavenly: how then could such an earth be a suited abode for persons in flesh and blood, even though unfallen?" His object here is to shew that man will never be "recreated in a first-Adam form;" but his argument might be made to bear upon the point in hand, and would then run somewhat in this way:—The new earth will be created in suitability to the condition of the last Adam, in accordance with the glory of the Second Man, who is heavenly; persons in flesh and blood, even though unfallen, could not live in it, for it would not be a suitable abode for them; much less could men in a fallen state, as the mortals during the millennium, live in it; therefore the new earth cannot be the millennial earth. The author was not, of course, called upon to adduce any formal proof in support of his view, as it was already held by the "Inquirer" whose letter occasioned his remarks. I am not by any means satisfied as to its correctness; on the contrary, I think it may be shewn to be erroneous, and that the new earth and the millennial earth are identical. If the author, however, can shew that his view is the right one, it is to be hoped that he will do so; as the other view is held, it is presumed, by a considerable number of prophetical inquirers; and it is the duty of those who know the truth on any point to correct the errors and instruct the ignorance of their less enlightened brethren. I shall endeavour to state some of the considerations which seem to me to favour the latter view, if, peradventure, the writer of the article referred to, or any of those who agree with him, may be led, if not to abandon, at least to prove their opinion, and to shew that the grounds on which the other rests are not sufficiently solid to support its weight.

The argument from "suitability" is at the best somewhat vague: it is, however, worth nothing unless it can be shewn that our Lord's glorified body (for this is the only part of the "condition of the Second Adam" that has any bearing upon the subject) possesses such qualities as that an earth created to suit them would be an earth in which mortal men in flesh and blood could not dwell. This is, however, what no man, in the present state of our knowledge, whether of the nature of glorified bodies in general, or of our Lord's glorified body in particular, is able to shew. The information which Scripture gives us on

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this matter is of the most general character imaginable; it enters into no details; indeed, it leaves us almost in perfect ignorance of the subject, and it takes care to let us know that it does so: "We know not what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." If we know not what we shall be, we cannot know what Christ is; and it is perfectly impossible, therefore, for us to tell what shall be the nature and qualities of an earth created in suitability to His condition. But if we cannot tell this, how can any man be warranted to say that such an earth would not be a suitable habitation for mortal men in flesh and blood? If we reason from the qualities of glorified bodies, (but, indeed, it is perfectly preposterous to talk of reasoning from qualities of which we are almost totally ignorant,) all that we are warranted to say is, just that we do not know whether the new earth will be an abode suited to mortal men in flesh and blood or not; they may be able to live in it pleasantly and happily; but they may not,—we cannot tell.

It is true that we cannot from our knowledge, or, more properly, from our ignorance, of the nature of glorified bodies, or of the "condition of the Second Adam," infer the nature of the new earth, or whether it will be a suitable or unsuitable abode for mortal men; but it is possible that we may be able to infer, from the change which Scripture informs us shall pass upon the earth at its renewal, that mortal men will be unable suitably to dwell in it. Are we, therefore, sufficiently acquainted with the nature of that change, and its results, to warrant us in drawing such an inference? That change is expressed by the destruction of the works of the devil, by the deliverance of the creature from the bondage of corruption, or by the removal of the curse. If the curse were removed, it is hard to see how the earth would not be in accordance with the glory of the Second Adam, or the condition of glorified saints; or how it should be so greatly altered from what it is at present, as to render it an unsuitable habitation for mortal men. It is well known that the more the pressure of the curse upon the earth is lightened by human industry and skill, the more suitable and commodious for mortal men does the earth become. And why it should not be much more suitable and commodious when the curse is removed altogether, it is somewhat difficult to imagine. The earth when freed from the curse is new, or restored to its primitive state of Edenic perfection; and surely no one will say that fallen mortal men could not have lived suitably in the garden of Eden, or that when "the earth shall all be Paradise" it will not be suited to the condition of the

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Second Adam. We are not warranted by Scripture to come to any other conclusion. We know, indeed, that we shall be like Christ, and, therefore, more glorious than Adam in innocence; but we are not at liberty to infer from that circumstance, nor are we told anywhere in Scripture that I know of, that the state of the earth when new will be essentially different from its Edenic state—certainly not that it will be unsuitable for mortal men to dwell in. We are not informed anywhere that the earth is to be sublimated and etherealised into a world totally, or even very greatly, differing from the present in the nature, qualities, and arrangement of its materials. The removal of the curse would leave it still a world of hills and vales, of far-stretching plains and lofty mountains, of fountains, streams, and lakes, and sparkling expanses of summer seas—the wide wastes, the wild "haunts of darkness, storm, and danger," having disappeared,—a world abounding in fowl of the air, and cattle, and creeping thing, and beast of the earth, and full of herbs and plants, and every tree that is pleasant to the sight and good for food,—a world fitted to be the inheritance of the saints, and also the dwelling-place of mortal men.

The argument from "suitability" is therefore insufficient to establish the difference between the new and the millennial earth. The principle of suitability, indeed, is not a principle which we are very competent to use as a rule to guide us in discovering the truth as to what God will or will not do, or where He will or will not dwell, even in reasoning from attributes or qualities of which we have what may be called a tolerably full and accurate knowledge; but we are perfectly incompetent to use it in reference to what we are almost totally ignorant of—*e. g.*, the constitution of glorified bodies. It is an instrument far too large for us to wield with either ease or accuracy, inasmuch as it sweeps through the whole extent of the universe in space and time: it is suited to the hand of God, but not to the hands of mortal men in flesh and blood: it is too heavy for us to lift, or even to move, and whenever we attempt to use it, we are almost certain to run into error. Our only safety and wisdom lies in inquiring what the Scripture teaches by express statement or by good and necessary inference, and believing *that*, however unsuitable it may seem to us. The argument from suitability seems to be distantly related to the source whence sprung the "mongrel state of things," and the "abhorrent mixture," of the Rev. Dr David Brown.

As to the argument drawn from Rev. xxi. 1–8, the subject

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of which is said in the article to be not the millennial, but the eternal state, I would remark that the new earth spoken of in that passage differs in no discoverable respect from the earth spoken of in xxi. 9—xxii. 21, which, as the writer of the article admits, speaks of the millennial state. It is said, indeed, in xxi. 4, that there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. There is not one of these things, however, that is not included in the curse: tears, death, sorrow, crying, pain, are all parts or effects of it, and when the curse is removed these also shall pass away. But in xxii. 3, which speaks of the millennial state, it is said there shall be no more curse. In what respect, therefore, does xxi. 4 differ from xxii. 3, except that the latter expresses more briefly and concisely what the former expresses more fully and at length, breaking it up into particulars? Unless, then, it can be shewn that the curse does not include death, there is no reason why the two passages should be held to treat of different subjects, the one of the eternal state, the other of the millennium. Death and sin are, no doubt, found in the millennial earth, and we are thus forced to limit the meaning of xxii. 3, in so far as it refers to the course of the millennium, and to understand it as fulfilled in its widest sense, only at the close of that period, when death and hell are cast into the lake of fire. But if xxii. 3 must be limited, why should not also xxi. 4 be limited and explained in like manner? The statement, "The former things are passed away," upon which stress is laid in the article, must, as is self-evident, be understood only of *some* former things, not of all absolutely. And before that the declaration in xxi. 5 can furnish any support to the view of the article, it must be shewn that all things will be made new at once, or that the words cannot be understood of the creation of a new earth at the beginning of the millennium, and of the final completion of the renovation of all things by the abolition of sin and death at the end of the thousand years.

It may be inquired also what is the meaning of the "all things" there spoken of? It is plain that "all" absolutely is not intended; the sense must be limited; and, therefore, it is perfectly warrantable to refer the words to the millennial state, which is such that, notwithstanding death and sin, it may very well be said of it that all things are made new. There is, consequently, no reason whatever for the supposition that Rev. xxi. 1–8 refers to the eternal state. Indeed, xxi. 9—xxii. 21 is just xxi. 1–8 explained and drawn out into detail; xxi. 1–8 is the rough sketch, xxi. 9—xxii. 21 is the finished picture, for it is the

former passage which the angel (xxi. 9) explains in the latter. In the former, the apostle took a rapid and general view of the object upon its first presentation; in the latter, he examines the same object more minutely and particularly. It is stated, indeed, in the article, that in the former passage the new Jerusalem is *in* the earth, while in the latter the new Jerusalem is not *in* the earth, but only in connexion with it. This, however, is not very apparent, and proof is desiderated. It is said in xxi. 3, that the tabernacle of God is with men, (it might be as well, however, to omit the *is*, which would perhaps make a difference,) and He will dwell with them; but that does not prove that the tabernacle is *in* the earth during the eternal state, any more than xxi. 24, "The kings of the earth do bring their glory and honour into it," or ver. 26, "They shall bring the glory and honour of the nations into it," (*i. e.*, into the new Jerusalem,) prove that that city will be only in connexion with, but not *in*, the earth during the millennium. Is it quite certain that the new Jerusalem will ever be in or on the earth at all? Be that as it may, Rev. xxi. 1–8 furnishes no ground for the supposition that the new earth and the millennial earth are different.

But positive proof may be given of their identity. It may be taken for granted that the creation of the new heavens and new earth is immediately subsequent to the final conflagration —that the time of the latter fixes the time of the former. And the question to be determined is, When does the conflagration take place? At the beginning or at the end of the day of the Lord, or the millennium? The passage where this great event is spoken of most plainly is 2 Pet. iii. The impression which one naturally receives on reading that passage is, that the conflagration takes place at the coming of the Lord, or early in the morning of His day; but I do not lay much stress upon this, as it may be said that a closer examination of the passage does not confirm this impression—that the passage only teaches that this great catastrophe takes place *in* the day of the Lord —"*Wherein* the heaven being on fire shall be dissolved,"—but without stating the precise time, whether morning, noon, or evening. Suppose, meantime, that this is so—that the passage having placed the time *in* the day of the Lord, leaves it for the rest perfectly indefinite; and let us attend to the reference which it gives us to another passage which may fix what it leaves uncertain. We understand from ver. 13, that the new heavens and earth are the subject of a promise, which is, of course, to be found recorded in the Old Testament, where also the apostle saw it. Now, what is the import of the promise as given by the apostle? Not merely that there will be created new heavens and a new earth, but "new heavens and a new

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earth wherein dwelleth righteousness." That righteousness will form the distinguishing characteristic of the new creation, is a very essential part of the promise. The promise to which the apostle refers, and the only promise to which he can refer, is found in Isa. lxv. 17–25. It is to be observed that ver. 17, which some are inclined to refer to the eternal state, separating it from the following verses, which they take as descriptive of the millennial state, is not the whole of the promise, but only a part of it; it foretells only new heavens and a new earth, but it says nothing whatever of their character—of their predominating feature as being the abode of righteousness. It may be said that this is necessarily implied in the fact that they are *new;* but this is not by any means self-evident. For, suppose that Scripture had given us no more information on the subject than what is contained in ver. 17, would we have been justified in coming to such a conclusion? Most assuredly not; for the chief feature of the new creation, for aught we could have known to the contrary, might have been other than the dwelling-place of righteousness. We should naturally have inferred indeed, that righteousness would dwell in the new earth, but that is a very different thing from inferring that this would be its great distinguishing characteristic. Righteousness or justice is different from perfect holiness; and a world which is the abode of the former is not necessarily the abode of the latter, as we see from the state of things described in Isaiah xi., of which righteousness, not perfect holiness by any means, is the principal feature. Had we only ver. 17 to guide us, we should certainly conclude that the new earth would be distinguished by being the abode, not of righteousness merely, but of perfect holiness. The 17th verse, therefore, is not the whole promise to which the apostle refers, as it could warrant him to look only for a new creation, but not to expect that it would be specially distinguished as the abode of righteousness or justice. He learned to expect this from the remaining part of the promise, which we naturally look for in the following verses, viz., ver. 18–25; and there, if we do not find it stated in so many words that righteousness dwelleth in the new earth, we see very plainly the effects of righteousness or the results of a righteous rule. It is to these verses that the apostle must refer as the promise of the new earth "wherein dwelleth righteousness;" if not, there is no promise at all to which he can refer, which is absurd. Ver. 18–25 form part of the promise, therefore, of which ver. 17 is the beginning, or the whole passage (ver. 17–25) is the promise referred to by the apostle. Ver. 18–25 describe the millennial earth, but

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they form part of the promise of the new heavens and earth; therefore the new earth and the millennial earth are the same, or the new earth is created at the coming of the Lord.

It is very difficult to see how it is possible, without treating Scripture in the most arbitrary manner, to split up the passage, and refer one part, as ver. 17, to one subject, and the other part to another and a different subject. The passage is a complete whole, most closely connected in its parts, and its subject is one. That which "I create" in ver. 18 can be nothing else than the object of the creative act in ver. 17; it is perfectly impossible to refer the creative action in these two verses to different things. "Be ye glad and rejoice for ever in that which I create." Rejoice in what? The only possible answer is, in the new heavens and earth. Wherefore rejoice? It was not enough for them—*i.e.*, the Jews, for they are addressed in this place—that new heavens and earth were to be created; that might not have been to them, as a matter of course, a cause of rejoicing, for it was quite possible, anterior to the revelation of God's will upon the subject, that neither Jerusalem nor the Jews as a nation should have any place in the new creation. Yea, but rejoice, "for behold," as part of the new creation, as part of the new earth, "I create Jerusalem a rejoicing, and her people a joy." And then the prophet goes on to describe the state of things in Jerusalem and the land of Canaan re-created in the new earth. Ver. 18, and through it the whole passage, is most closely connected with ver. 17; and this leads us to the same conclusion as before regarding the identity of the new and millennial earth.

But to return to 2 Pet. iii. It is not by any means true that this passage leaves the time of the conflagration indefinite. Ver. 10 only places it *in* the day of the Lord (*ἐν ᾗ*); but ver. 12 is more precise—"looking for and hasting" *τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ, κ. τ. λ.* *Δι' ἣν* does not mean "wherein," but "whereby," or "on account of which," or "by means of which." It is most natural to refer the relative *ἣν* not to *ἡμέρας*, but to *παρουσίαν*: *δι' ἣν παρουσίαν οὐρανοὶ πυρούμενοι, κ. τ. λ.* But should *ἣν* be held to refer to *ἡμέρας*, the meaning is nearly the same, for *παρουσίαν* must be taken into account; *δι' ἣν ἡμέραν παροῦσαν*, or *ὅταν παρῇ*, "by which day being present," or, "when it is present." But whether *ἣν* be relative to *ἡμέρας* or to *παρουσίαν*, the apostle evidently means to teach not only that the day of the Lord stands in a causal relation to the conflagration, but that it is not by that day taken indefinitely, but by the coming or the presence of that day, or by that day in its beginning, that the

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conflagration is effected. It seems impossible to reconcile this passage with the view that the earth is not burned till the end of the millennium; for it is expressly stated that that event is brought about by the presence of that day, or by that day becoming present. But if it does not happen till the end of the day, then it is not brought about by the presence of the day at all, but by something else, since the day has been present for a thousand years. So that we must hold, either that the apostle does not use words in their proper sense, in which case he cannot be understood, which is absurd; or that he uses them without any sense at all, which is profane and irreverent; or that he does not speak the truth, which is blasphemous. The conflagration takes place, therefore, at the beginning of the day of the Lord, as also does the creation of the new earth, which is, consequently, identical with the millennial earth.

Not to insist upon any other arguments to the same effect which might perhaps be furnished by the same passage, as in ver. 7 and ver. 11–14, the view that the conflagration is occasioned by the presence of that day, or by the presence of Christ, is confirmed by such passages as Ps. l. 3, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Ps. xcvii. 3, "A fire goeth before him, and burneth up his enemies round about," which may be compared with 2 Pet. iii. 7, "The day of judgment and perdition" *τῶν ἀσεβῶν ἀνθρώπων*, *i. e.*, the wicked living at the second coming. (See Wood's "Last Things," p. 155.) Ver. 5, "The hills melted like wax at the presence of the Lord." Isa. lxiv. 1, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might tremble (נָזֹלּוּ) at thy presence, (oh that thou wouldest appear,) as the burning of fire," &c. (כִּקְדֹחַ אֵשׁ). Mic. i. 3, 4, "Behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." Isa. xxxiii. 12, 14, "And the people shall be as the burnings of lime, as thorns cut up shall they be burned in the fire. . . . The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. xxiv. 6, "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." There are many other passages, of course, which might be quoted, but these are sufficient to shew that

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the prophets expected the Lord to come with fire, which would melt the mountains before Him, burn up the earth as a devouring curse, and destroy His enemies, who shall be "afraid," "surprised," by the sudden and unlooked-for fiery storm, which shall introduce the morning of that great and dreadful day, that shall burn as an oven.

These considerations seem to me sufficient to shew that the new earth and millennial earth are one and the same.

Art. III.—THE FIVE HUNDRED BRETHREN.

The surpassing grandeur of the latter part of that glorious chapter, the fifteenth of 1st Corinthians, and the many solemn associations thereof, have, it may be, tended rather to cast into the shade the former part of it. The reading in public frequently begins with the twentieth verse; and we fear that the glorious facts, the touching appeals, and the beautiful arguments contained in the former verses are in a measure overlooked. This ought not to be, because these two parts of the chapter certainly stand related to each other as cause and effect. While we admire the Niagara-like grandeur of the apostle's eloquence, and listen with rapture to its grand melody, we should delight to trace the broad, deep, placid stream of truth which flows on so calmly to feed that majestic torrent, yea, and to trace that river to its fountain-head. While we rove with delight over the temple of resurrection-glory, as described in ver. 42–54, and join in anticipation the rapturous anthem that fills it, ver. 55–57, we shall find time to examine the deep and stable foundations of that building, as exhibited in the apostolic teaching concerning Jesus, His glorious career of lowly love, and His deathless triumphs.

The apostle begins his great discourse with referring to certain facts relating to that Saviour whom he loved to preach. As Dr Candlish beautifully observes, "These pregnant and significant facts give an insight such as nothing else can give into the scope and meaning of the Old Testament Scriptures, and the fixed essential principles of the government of God, of which these Scriptures are the witness, the exponent, and the revelation." He reminds the Corinthians that he began with these—"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of

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above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." (Ver. 3–6.) "These were my first words, without preface or preamble, suited to Grecian ears polite."

The gospel is based on *facts.* All its doctrines, privileges, and prospects grow out of certain facts, and are the offspring of "things that *have* happened." Herein consists one striking difference between Christianity and heathenism. The one is built on actual occurrences, and the other on mere fables, or else spun out of the human brain. The difference, yea, the contrast, is seen in the two words, "Mythology," and "Theology"—the one the doctrine or science of a "*myth,*" the other the doctrine or science of "*God*"—yea, of "God manifest in the flesh." (1 Tim. iii. 15.) As is the foundation of heathenism, such is its nature—it is a delusive shadow, passing into eternal oblivion. As is the foundation of our most holy faith, such, too, are its nature and properties. The facts on which it is built pervade all truth, filling everything really belonging to it with their infinite reality and undying glory. And let it also be observed, that as the facts are stupendous, so the doctrines are correspondingly glorious, and the privileges and prospects also boundless. Grace and glory take their character from the incarnation, life, death, resurrection, ascension, and intercession of the Son of God.

The resurrection of the Lord Jesus may be considered as the CENTRAL fact of all other facts. Hence so much importance is attached to it in the Word of God, and especially in this chapter. There it stands, in the sacred page, sublime, life-giving, heart-cheering. With the lowly manger, the loving life, and the sacrificial death of Jesus, on the one side, His ascension, intercession, and coming glory on the other, and itself most intimately connected with all, what redeemed heart can think of it without glad exultation? Without the resurrection of Christ, prophecy is not true, types have no meaning, the life of Christ is a failure, His death of no value, and the Old Testament a worn-out document. But, with the resurrection of Christ, all is true that the prophets wrote, the types shine bright with excessive beauty, Jesus is proved to be the true witness, the friend of man, the one all-sufficient sacrifice, yea, "declared to be the Son of God with power," and the Sun of the Old Testament Scriptures. In proportion to the importance of this fact, is the necessity for its being well attested. God who raised up His Son Jesus from the dead, in infinite wisdom and sovereignty overruled the malice of Christ's enemies, and the infirmities of His friends, for the further de-

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monstration of the truth of the resurrection, as all the evangelical narratives abundantly prove. No one was more deeply convinced than the Apostle Paul of the importance of the resurrection of Christ, and of the necessity of the truth of this fact being established by the clearest evidence. He delighted in gathering up all the information that could be obtained upon the subject—"The knowledge of Christ was to him most excellent, and the Christ he trusted, loved, and heralded, was an historical Christ; as well as a Christ in heaven *for him*, and Christ *in him* the hope of glory." No hero-worshipper ever felt such enthusiasm in gathering up all fragments of information respecting his favourite, as Paul did in searching out all that could possibly be known respecting Christ and His resurrection. Hence we find him furnishing information not found elsewhere. See for proof of this 1 Cor. xv. 6.

"*After that*"—alluding to Christ's being seen of Cephas, then of the twelve—"he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." Beautiful order! How the circle around the risen Saviour widened and enlarged even on earth!—an earnest of what is yet to be, when, as the resurrection and the life, He shall become the centre of millions of saved sinners, and the ever-springing fountain of their blessedness. His statement respecting these "five hundred brethren," as witnesses to the resurrection of Christ, may afford a few profitable meditations.

I. Consider *the relationship, and the number specified.* "Brethren." The apostle regarded them as such, and rejoiced over them. He did so because they were the brethren of Jesus, who had owned them, and communed with them. This is a relationship of a wonderful nature, whether we consider what it implies, even the Fatherhood of God, and the incarnation of the Son of God. Or how it is brought about—"Such are born not of blood, nor of the flesh, nor of the will of man, but of God." They receive Christ, and have "power given them to become the sons of God." Or the blessedness and dignity which it insures. This relationship is most intimate, tender, and lasting, and most appropriately is it here introduced in connexion with the resurrection of the Lord. His first words after He arose were, "Go tell my *brethren*, that I ascend to my Father and your Father, to my God and your God." Hereby not only owning His weak and erring disciples as "His brethren," but connecting this relationship with Himself as the risen one, and with His resurrection-life in glory. By rising from the dead, the Lord of life has

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established a relationship on the other side, on heaven's side, of the grave; out of the reach of death, decay, and change. Therefore, as soon as He arose, He fulfilled the great purpose He cherished in His hours of sorrow—"I will declare thy name unto my brethren; in the midst of the church I will sing praise unto thee." (Ps. xxii. 22.) He was not ashamed to call them brethren, neither is He now, nor will He be when He comes again. We just ask, by the way, whether the three quotations in Heb. ii. 12, 13, do not severally refer to Christ owning His brethren on earth, in heaven, and at His second glorious appearing, when, presenting them before the presence of God's glory with exceeding joy, He will say, "Behold I and the children which God hath given me." We wonder, and well we may, at the tenderness of Joseph, as with streaming eyes and almost bursting heart, he says, "I am Joseph your brother," and falls on their necks, and they on his; and afterward they talk with him, are forgiven, owned, and cared for. We say, Can this scene be ever outdone? Yes, praise to Thy glorious name, thou injured, forsaken, yet loving, faithful, divinely-human Brother, all this is far outdone by Thee! Joseph himself is but a feeble shadow of Thy wondrous love; and the joy of Jacob's sons should be far exceeded by the joy of those toward whom Thou dost stretch forth Thy once pierced hands, and say, "BEHOLD MY BRETHREN."

There were "above five hundred" of them. These we may suppose were the fruit of our Lord's personal ministry, chiefly in Galilee, where He spent so much of His time. The number who met at Jerusalem was about one hundred and twenty. In Galilee there was a larger number to attest that the loving Saviour had some to receive Him. All did not reject Him and despise Him. His most precious words, "Come unto me, all ye who labour and are heavy laden;" "If any man thirst, let him come unto me and drink;" "Him that cometh unto me I will in nowise cast out"—were not without effect. We look at this band of brethren with deep interest, as the fruit of Christ's labours, as those whom He begat by the word of life. No doubt, among them there were marvellous trophies of grace, from whom we shall hear in heaven a tale of wonder. True, they are not many, compared with the multitudes who heard, wondered, praised, trembled, and then "went back," and this is for a lamentation. True, they were not many compared with the multitudes who in a few days were born of God under Peter's ministry; but this contrast though wonderful, attests the truth of the words of Jesus, John xiv. 12, and proves the glory of the dispensation of the Holy Spirit. To Christ must all the glory be given, whoever is the instrument. "All power

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is given *unto me;*" "I am with you always," are not only words for our encouragement, but words which should clothe us with humility when most successful, and secure all the glory to the Lord.

"Above five hundred brethren:" these were easily counted, but who shall count *all* the brethren of Jesus? And in the midst of all He will hereafter stand, declare God's name, be the leader as well as the theme of their praise. It will be a vast congregation, "a multitude which no man can number;" all possessing completely that to which they were predestined—"the image of Him who is the first-born among many brethren." Till then He has promised not only to notice five hundred brethren at once, but to care for each one in His loneliness and sorrow, and to greet with gladness, and enrich with grace, every "two or three who gather together in His name."

II. Consider *the revelation which was made to these brethren.* "He was seen." The risen Saviour is the most blessed sight with which God can favour those whom He most loves. Thus they thought who had sorrowed so despondingly over the unexpected, and to them unaccountable death of Him they loved so truly. Favoured Magdalene—the seeking woman—weeping Peter—the two perplexed travellers—the timid apostles—incredulous Thomas, all felt this. When they found heart-room for the glorious fact, "The Lord is risen indeed," then sorrow, dismay, and gloom all fled, like birds of the night at the dawn of day. Then came joy, and wonder, and hope, and kept jubilee in their souls. Nothing could happen now to harm them; there could be no bad news after this. All was right, and right for ever, for the Lord was risen. Thus was it with the favoured five hundred; they too could sing, "We have seen the Lord—we are His brethren, and Jesus our Brother is alive for evermore."

We are not so sure respecting the scene of this interview. Probably it is referred to in Matt. xxviii. 16—"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." Before His death He had said, "When I am risen again, I will go before you into Galilee;" and the angel who announced His resurrection said, "Behold He goeth before you into Galilee, *there* shall ye see Him." They saw Him before then; the Lord revealed Himself five times during the day of His resurrection; but still they saw Him *then*—the Faithful One kept His own appointment. The Lord, in quoting the words of Zechariah respecting the smitten Shepherd, omitted the words, "And I will turn my hands upon the little ones," and added as above quoted, "When I am risen again, I will go before you into Galilee." Was not this

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a fulfilment of the words? Did He not as the good Shepherd thus gather around Him His feeble ones, who had been scattered "to their own" in the dark day of His sufferings. The relation of the Galilee mountain-scene (and how precious are the mountain-scenes of the life of Jesus on earth!) would seem to require that others were there besides the eleven, as it is written, "And when they *saw Him* they worshipped, but some doubted." We can scarcely suppose it possible that the "doubting," would apply to any of the eleven, after what we read in John xx. 20–31; but some of the five hundred might be as the apostles themselves were for a time. (See Luke xxiv. 37.) And the Lord acts again as He had done to the timid disciples at Jerusalem, for it is added, "And Jesus *came* and spake unto them, saying, All power is given unto me both in heaven and in earth." The words, "*Jesus came,*" seem like His actions as recorded by Luke, when He said, "Why are ye troubled? handle me, and see that it is I myself." Thus would He again put all doubt to flight.

There were no doubt special reasons why the Lord would be *seen* of these brethren. He would have them know His love to them. He would prepare them by such a revelation to be witnesses of His resurrection. He would bind them together in the most intimate union. Surely they would not doubt His love, or forget His words, or cease to love one another, or lack matter for testimony and communion, when they called to mind this mountain-scene in Galilee. Oh, what light did it cast on other mountain-scenes! The beauty in the Sermon on the Mount appeared more beautiful,—the glory of the Mount of Transfiguration shone more clear,—and the prediction on the Mount of Olives stood out in overwhelming grandeur, as studied in connexion with this interview with the risen Lord. And though the Lord left that favoured mountain, and went again to the Mount of Olives, and thence high up beyond all the mountains of glory to His Father's throne, yet may *we* still see Him.

> "Our eyes behold Thee not,
> Yet hast Thou not forgot
> Those who have placed their hope, their trust in Thee;
> Before Thy Father's face,
> Thou dost prepare a place,
> That where Thou art, Thy brethren too may be.
>
> "Our faith delights to trace,
> In Thy celestial face,
> The image of the bright, the viewless ONE;
> And still Thy brethren hear,
> With faith's enraptured ear,
> Thy voice of tenderness, God's Holy Son."

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Yes; to us who believe there is no sight so blessed as a faith's view of the risen Saviour. And on that high seat of glory where He lives and pleads, all His brethren may at *once* see Him. He hath promised that they shall—"Yet a little while, and the world seeth me no more; but ye see me (ye shall see me): because I live, ye shall live also;" and His brethren have in all ages testified with Paul, "WE SEE JESUS crowned with glory and honour." They see Him as the living One—the liberated Surety—the life-giving Head—the Conqueror of death—the First-fruits of them that slept. They see in His resurrection and glorification a proof that all was *true* which He spoke, all was *real* which he did, and a pledge that all shall be *done* that God hath promised. What blessed communion does this open up! They see Him raised from the dead, now no more to return to corruption, and hear God speak to them who trust him *on this wise*, "I will give you the sure mercies of David." Thus believing, and hoping, and loving, "though now they see him not, yet they rejoice with joy unspeakable, and full of glory;" and this is their song, "The WORD was made flesh, and dwelt among us; we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

III. Lastly, notice *the suggestive reflection of the apostle on the subsequent history of these five hundred brethren*—"Of whom the greater part remain to this present, but some are fallen asleep." These words are in a slight degree pensive, yet full of thankfulness and hope. About twenty-four years had elapsed between the period to which the apostle referred and the time when he wrote these words. In that space changes had taken place in the Church. But he could with devout thankfulness record, that of this favoured band of witnesses, the greater part remained alive then. This is a remarkable fact, that so many were spared; and we may conclude that God specially preserved them to be witnesses of Him whom they had seen. But the words attest further, that they *remained*, not merely in existence, but in honourable connexion with the Church of God. They were real brethren, truly united unto Jesus. They answered to the Lord's description, "Whoso shall do the will of my Father who is in heaven, the same is my brother." Alas! if some of us look back for the same period of time, of how many who did run well have we to mourn, that they do not "continue until this present!" Are we "continuing with Jesus in His temptations," or are we weary of His work, and siding in any respect with His enemy, the world? Let us search and see whether we are "abiding in

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Him," "continuing in His word," and thus manifesting that we are partakers of His resurrection-life, and tending upwards to share His glory.

"Some are fallen asleep." Their labour done, they entered into rest. They had finished their life's work; and God will not keep His people here when that is done. It was labour in the Lord, and so not labour in vain. They sleep in Jesus. They *fell* asleep. Death to them was harmless—yea, beneficial; still the state they have entered, though one in advance of the present, is imperfect as compared with the future. The awakening time is coming. The Lord is at hand. He will come with a joyous, triumphant shout—He will come with a loving call, "Awake, and sing, ye that dwell in dust." The sleepers shall awake. Life in all its fulness shall be entered on, and enjoyed for ever. Very beautiful and appropriate are these words, "Some are fallen asleep," as introductory to the glorious description of the awakening, and the life contained in the latter part of the chapter. Sing we then with holy triumph, "Our Lord Jesus died for us, that whether we wake or sleep we should live together with Him." Now we are called to contemplate the Church in two worlds. Some of its members are in this tabernacle—groaning, yet aspiring; fighting, yet labouring; "sorrowful, yet alway rejoicing." And some are with Christ—unimprisoned, sinless, active; yet hoping for the spiritual body of power, of incorruption, and of glory. Soon all will be gathered together, and "so shall we ever be with the Lord. Wherefore comfort one another with these words."

In conclusion, let us be diligent and wide awake till the sleeping time comes, or till the Lord Himself appear. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. v. 5, 6.) Life is a day, a short day, but an important day, having a bearing upon all eternity; and therefore it should be a day well filled up. Let "looking unto Jesus" be our motto, and living for Jesus will become our habit. Our motive power is found in His death and resurrection, and in realising what He was for us in both—in seeing that in Him we died and rose again, that our sin was condemned by God in His flesh, (Rom. viii. 3,) when He "bare sin in His own body on the tree," and that our justification was insured when He arose. Therefore, "by the body of Christ," or what was done in His body, (Rom. vii. 4,) we are dead to the law, and by His resurrection we are alive to God. What privileges are ours who rely on Jesus alone for salvation! and what prospects for our hope!

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We should rejoice, "in hope of the glory of God." *Our future grows out of Christ's past*—our destiny in eternity from His history in time. Therefore is the latter part of 1 Cor. xv. so glorious, because the former part is so great and so certain. In the work of Jesus, Paul found the key-note for his song of victory over death, and his song of hope of coming glory. That glory will be in proportion to the dignity of Christ's person, the merit of His blood, and the completeness of His triumphs; and consequently, an "exceeding and an eternal weight of glory."

"*He was seen,*" and "*They fell asleep.*" It was with them as with devout, waiting Simeon—"Lord, now lettest thou thy servant depart in peace, for mine eyes have *seen* thy salvation." Oh, blessed are they who before they see death see the Lord's Christ! Such shall "not *see* death," not taste death as others do; for Jesus hath said, "Whosoever liveth and believeth in me shall never die." But it will be a fearful thing to see Him in His glory, before He has been seen in His grace, and felt in His love. Such must die the second death. Oh that all "dreamers of gay dreams" may hear His voice who says now, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life;" "Look unto me, and be ye saved!"

Life must end, and what then? What will God say of that life? What will follow after it? Soon those around us may have to say that *we* are fallen asleep. Where shall we awake? Where dwell for ever? All turns upon the one point—union with Christ. In Him, all is safety and blessedness. Out of Him, all is wrath and curse. He is provided on purpose for those who deserve the wrath and the curse. Such are invited, and such shall be welcomed. In their coming to Him God will be glorified. Christ has pledged Himself to receive and own them. Oh, ye who know and have proved all this, let your lives be devoted to His service, that so, when He appears and is seen *by all His brethren at once*, you may be owned as the trophies of His cross, the witnesses of His resurrection, and the joint-heirs of His glory!

ART. IV.—GENESIS—CHAPTER XII.*

THE concluding verses of the preceding chapters gave a brief sketch of Abram's parentage and departure out of Ur of the

* Our last article on Genesis, (Vol. xi. p. 132,) took up the eighth chapter, and our present article takes up the twelfth. The intermediate chapters were taken up at various times and under various headings, such as "Post-diluvian Genealogies," "Abram and his Ancestors," &c.

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Chaldees. The present chapter goes back again to the time of his call, in order to place before us the details.

On these details the Holy Spirit dwells at great length, as will appear from this and the succeeding chapters, shewing us what exceeding importance God attaches to this history. It is but the history of a few years comparatively, the closing scenes of an old man's life, yet nineteen chapters are devoted to it, whereas the story of the 1600 years preceding the flood is comprised within six. Surely there must be much about Abram as a man, as the friend of God, as the father of a nation, as the head of the covenant, not merely to interest us, but to form the subject of most profitable study.

Ver. 1.—"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee."

The word "now" is simply one of connexion, not denoting any thing special. The name here given to God is that of "Jehovah," the I AM, the Being of beings; and seems to be made use of, not simply as one of the Divine names, but one specially fitted to be used in connexion with the call of Abram. It was as "Jehovah" the living God that He approached Abram, when He meant to call him from the country and the worship of the dumb idols of Chaldea. It was as if the Lord said, "I am Jehovah the living God,—forsake these false gods of thy fathers, and serve me."

Our version renders the next words "had said," intimating that the event recorded here took place some time before. But even without the insertion of "had," the scope of the narrative makes this sufficiently obvious. It is evident that the historian is going back to the very commencement.

Jehovah had said to Abram, "Get thee out of thy country." The original expression is very forcible. It is, "Go for thyself;" that is, "Though not another should go with thee, go thou out," implying that whoever might remain, he must go.* Three things are specified which he must leave—(1.) *His country*, his fatherland, the region of his birth, to which man cannot help fondly cleaving; (2.) *His kindred*, that is, the wide circle of relationships, more or less distant; (3.) *His father's house*, that is, the innermost circle of kindred—that to which of course he would most closely cling. These three he must sever himself from, however hard the conflict, however sore the trial. His following Jehovah must begin with a farewell

* This is perhaps the real force of the words. (See "Hughes' Comment.," p. 140.) Yet the expression is a common one; nor is there always anything very special implied. See chap. xxii. 2; Deut. ii. 13; Jer. v. 5.

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to those who were not Jehovah's. His heirship of the better country begins with his quitting his old haunts and dwellings, and becoming a pilgrim to new and more glorious ones. He cannot have both Canaan and Chaldea. He cannot count relationship both with earth and heaven.

He is commanded to go out into a land which Jehovah was to shew him. The land was not mentioned, but his face was turned towards it, and God gave him the promise, "I will shew it." That was all. He was to hang implicitly on God for everything connected with it. "He went out," says the apostle, "not knowing whither he went." (Heb. xi. 8.) All that he knew was that God had said, "I will shew it thee." That was enough for faith. It satisfied him. It made him feel quite confident that he was setting out on no fool's journey; and that, however much he might be mocked by unbelieving kindred or companions, and derided as a fool, flinging away the known present for the unknown future, he was secure of an inheritance more excellent than that which he was quitting. How truly does the apostle say that it was by faith that he did this! What else could have done it? Only faith can alter our estimate of the relative values of the seen and the unseen, disenchanting the former of all its unreal beauty, and investing the latter with a reality and an attractiveness, which draw the heart towards it, as by the magnetism of an irresistible spell.

In the account which we have of this event by Stephen, in the Acts of the Apostles, it is said, "The God of glory (or the God of *the* glory) appeared to our father Abraham." And this expression calls for some notice; for it is clear that he means not simply that He who is the God of glory appeared, but that He appeared *as* the God of glory, It was in visible glory that He appeared, so that Abram was left in no doubt as to its being a Divine appearance. That same glory which flashed in front of Paradise as a sword of fire; that same glory out of which God revealed Himself to the patriarchs before the flood; that same glory which afterwards appeared to Moses at the bush; that same glory which took up its resting-place above Israel as they went forth from Egypt, which wrapped Sinai in mingled cloud and flame, which travelled with them through the wilderness, which took up its abode with them in Shiloh, and afterwards in Jerusalem, in the temple; that same glory which Isaiah saw and which Ezekiel describes; which left Jerusalem on the day of Israel's apostasy; which reappeared, as in transient gleams, to the shepherds at the Lord's birth, at His baptism, at His transfiguration, at His ascension; which Stephen saw, which blinded the eyes of Saul on his way to Damascus,

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which appeared to John in Patmos, but which has not since been manifested, but which we know will re-appear in the latter day and take up its former abode above Jerusalem;—that glory it was which was manifested to Abram in Ur of the Chaldees,—a glory far surpassing in its lustre the lights exhibited in the fire-worshipping or star-worshipping temples of Chaldea,—a glory which, thus eclipsing all idolatrous brightnesses, made itself known as the glory of the living and true God, who is light, and in whom is no darkness at all.*

Ver. 2, 3.—" And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

In this oracle, this Divine announcement from the glory, or Shekinah, there are no less than *seven* distinct statements or promises, which we shall briefly look into:—

1. " I will make of thee a great nation." " Though thou art old and childless, I will make thee the father of millions. From thee shall come not only *a* great nation, but *the* great nation, *the* greatest and most marvellous of all nations that have ever been." Yes, this promise was to *one*, and him as good as dead, —the promise whose fulfilment was the unlikeliest event that could happen. And God thus begins with the unlikeliest, as that which most truly proclaimed His own power, and afforded opportunity for faith to act.

2. " I will bless thee." There is evidently something personal intended here. God is presenting to Abram himself the cup of blessing, and filling that cup to the brim with blessing, both for soul and body. It is not merely family blessing, or national blessing, or prospective blessing; but it is personal and present. " I will do thee good. I will pour out of my love and goodness upon thee, and thou shalt know how I can make up to thee personally, even apart from all things future, for all that thou hast given up of home and kindred at my command." How comfortably must such words have sounded in Abram's ears—" I will bless thee!"

3. " I will make thy name great;" or, " I will magnify thy name." Surely this promise goes beyond the mere name, Abram? Surely it includes many things connected with that name—his character, his actings, everything which we associate with the name of Abram. As if God had said, " I

* Abram could not but be accustomed to " light " in connexion with worship, and especially in connexion with the presence of the " strange gods " of Chaldea, so that the appearance of this superior glory would forcibly impress him.

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will raise thy name to a place above all other earthly names, so that it shall be known over all the earth; and with that name there shall be associated a character for faith, and daring, and devotedness, and self-sacrifice, such as is linked with no other name on earth." How truly has this been exemplified! What name has been honoured like Abram's? not even that of Moses or Solomon. What character stands before us more perfect, more excellent, more exemplary, as a man of God, than Abram's? His *name* was to be made great. True son of *Shem*. True possessor of a name which God was to exalt and make honourable among all the nations of the earth.*

4. "Thou shalt be a blessing." Far beyond himself was the blessing of God towards him to flow out. That fulness of Divine love and favour shed down upon him was not to be confined to himself. It was to communicate itself to others through him. Out of him were to flow rivers of living water. He was to be made a cistern for others, nay, for the whole earth. How largely does God bless when once He begins! He makes to overflow. He delights to honour those whom He loves, by making them *centres of blessing*, lights in the world. Of some this may be more true than others, but of each believing one it is certainly true in a measure. One of God's reasons for filling us is to impart blessings to the circle around us. Do we remember this? Do we keep before our eye continually this purpose of God, so that when praying to be made useful we ask not only for a thing which seems to us most desirable, but for the very thing which God wants and purposes to bestow?

5. "And I will bless them that bless thee." Here is yet a wider manifestation of benevolence to Abram. So greatly does God love him that He will bless others for his sake, and bless others in proportion as they bless him. Love like this is the deepest and truest of all. It is love which looks on all others in their connexion with the beloved one; which judges of them, thinks well or ill of them, in proportion as they think well or ill of him who is the first beloved. Is it not here that we get the first glimpse of the Divine love to us in Christ Jesus? Do we not see here, though in a faint degree, what it is to be loved and blessed for another's sake? Learn, then, that it is the very nature and tendency of strong love thus to extend itself. Learn how truly God can love us for the love He bears to His

* God's promise to make Abram's name great does naturally suggest to us his connexion with Shem, which, as we have seen, signifies "name," or renown.

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Son. Learn that the fact, "The Father loveth the Son," is the great foundation-fact on which we are to build our certainty of being blessed by God. Learn what it is to be accepted in the Beloved, and to say, "Bless me for the blessing with which Thou hast blessed Thine own Son; shew Thy love to Him by loving and pardoning me."

6. "I will curse him that curseth thee." This is yet a wider overflow of love; like that which we see in the passage, "Touch not mine anointed, and do my prophets no harm;" "He that toucheth him toucheth the apple of his eye." Not only will God account every favour shewn to Abram a favour shewn to Himself, but He will count every injury done as an injury to Himself. To Abram and to his nation was this promise verified, age after age, so that an European king of the last century is said once to have exclaimed—"Meddle not with these Jews; no man ever touched them and prospered."

7. "In thee shall all families of the earth be blessed." This concluding sentence gives a fuller insight into the purpose of God respecting Abram and his calling. It intimates that the Messiah, the woman's Seed, was to spring from him. All families of the earth were to be blessed in him; and only in one way has this been verified. As the ancestor of Messiah, he may be called one of the fountainheads of blessing to earth and all its families. Out of him God meant His eternal blessings to flow wide and far over all nations and families.

Have we been blessed in Abram? God's desire is that it should be so, whether Jew or Gentile. He did not call Abram in vain. He had *us* in His eye in calling him; our sins, our wants, our helplessness, our sorrows; He saw all these, and He raised up Abram for the purpose of providing for us blessings to supply all these necessities. There has been no lack of blessing, no straitness of love on the part of God. Time has not dried up the mighty river of blessing which we see thus taking its rise in Ur of the Chaldees. It is rolling on in its fulness. It presents blessings to us in these last days, as truly as in the past. It invites us to stoop down and drink. The whole inexhaustible abundance of Abram's blessing is presented to us. Which of us will turn away and refuse what is so freely, so largely given?

In the different parts of this promise let us observe, also, how Jehovah takes to Himself the fulfilment of the whole—"I will do it." He is the purposer, the promiser, and the doer of all. Infinite wisdom is in the purpose, infinite faithfulness is in the promise, and infinite power in the execution. Which part of it can fail? Must not all of it come to pass? Let us learn the

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wisdom, the faithfulness, the power engaged for us, and looking to that God in whom these are, let us trust Him for everything, let us trust Him with soul and body, let us Him trust now not merely for a day but for eternity!

Ver. 4.—"So Abram departed, as the Lord had spoken unto him; and Lot went with him."

This verse seems more naturally connected with what precedes than with what follows. It seems the close of the historian's statement respecting Abram's leaving Ur of the Chaldees. What follows concerns his departure from Haran, and commences a new section of the narrative, or rather goes back to the end of the previous chapter, where mention had been made of Terah's death in Haran.

"So Abram departed, as the Lord had spoken unto him." He made haste and delayed not to obey the Divine commandment. He lingered not a day in Chaldea, but went forth, not knowing whither he went. This prompt obedience was the manifest fruit of faith. He believed, and therefore acted, Faith made him decided and unhesitating. Faith shewed him that there was but one course for him,—to follow the Lord. And so is it still; our obedience is in proportion to our faith. A feeble faith produces but poor obedience. An uncertain faith can be the root of only a wavering, languid, hesitating obedience. It is thus that we are to follow the Lord. "Speak, Lord, for thy servant heareth;" "Here am I, send me." Faith will nerve and animate us. Faith will quicken us for labour, or for conflict, or for sacrifice. According to our faith we shall be decided, fearless, simple-hearted, and single-eyed. Nay, more, our faith will lead us to draw others along with us in the path of obedience. Abram drew Lot with him, as we read here; and so let our faith seek to lay hold of others. A faith that never goes beyond self is not like the faith of Abram. Faith that does not yearn over others is not like the faith of him who said, "Rivers of waters run down mine eyes for them who keep not thy law."

Ver. 4, 5.—"And (or now) Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

How long he remained in Haran is not said. It is not likely that he tarried long here when his face was toward Canaan; and Haran was but an *inn* by the way. Nay, it is not likely that he would have tarried at Haran at all, had there not been some special cause for it; perhaps Terah's illness and death.

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When leaving Haran he was just seventy-five years old, and would no doubt, even in these days, be counted an old man; much too old to undertake so hazardous and uncertain a journey. In going out of Haran, Abram now acts as head and father. In coming out of Ur, Terah was the head, even though it was Abram that was called; but now that Terah was dead, Abram takes the guidance of the pilgrim-band. He takes Sarai with him, it is said; he takes Lot with him, as he had done in quitting Ur; he takes all the substance which they had gathered, for the Lord blessed him there, and prospered him; he took the souls which they had gotten in Haran, that is, all the additions made to his household; and with these they set out again upon their pilgrimage. They set their faces towards Canaan, and at last reached it.

In all this we see faith still working, simple but decided faith; faith that takes God at His word, and gives the believing man no rest till he has carried out God's commands to the full. It does not allow us to sit down contented so long as any part of God's work lies unfinished. Its eye is upon the accomplishment of all that God has promised. It knows that God will not fail on *His* part, and it stirs up the soul not to fail on its part. It stretches out its arms too, and embraces kindred and friends, that it may carry them all together; wife, nephew, household; all within reach; not one must be left behind. Nor is this faith slothful as to the needful business of earth. It is evident that Abram was not slothful in business, while he was fervent in spirit, serving the Lord. He was diligent to know the state of his flocks, and looked well to his herds. He did not neglect temporal things. He laboured at his calling, and he prospered, so that during the short time he was in Haran, he had acquired much substance, God having already begun to make up to him even in this life for what he had left behind in Chaldea. Faith does not turn a man into a sluggard. It makes him diligent in his business, that so he may honour God with his substance, and give no occasion to the adversary to speak reproachfully. It teaches him that whatever his hand findeth to do, he is to do it with his might.

Faith turns the eye and step to Canaan. Haran may do for a season, but not always. We may sit down for a season in our weariness, or take shelter till some desert-blast have spent itself; but as soon as we have rested, or as soon as the blast is over, we must gird ourselves anew for our journey, and press onwards. "Canaan" is our watchword; nothing but the land of promise can content us. With our back to

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Chaldea, and our face to Jerusalem, we press forward, eager to reach the land that floweth with milk and honey, the land on which the eye of God is ever resting. Yes; faith sets our affection on things above; it teaches us to have our conversation in heaven.

And faith accomplishes what it undertakes. Nothing really undertaken in faith can truly fail. It must in the end prosper. Faith not only turned Abram's feet towards Canaan, but it brought him to that land at last. "Into the land of Canaan they came." Faith cannot be disappointed. Sight and sense may, but faith cannot, for faith has the pledge of God, the God who cannot lie. How certain are the issues of faith! How blessed to have faith as our guide! How sure the hope to which faith turns the eye! It never grasped a shadow yet; nor shall it ever do so, as long as Jehovah is the God of truth, the faithful, promise-keeping God!

Ver. 6.—"And Abram passed through the land unto the place of Sichem,* unto the plain of Moreh.† And the Canaanite was then in the land."

Abram reaches Canaan. He does not halt at its frontiers, but goes right into its centre. He comes to Sichem (or Shechem), and there for a season he rests, though with enemies on every side, for the Canaanite was then in the land. He has now taken possession of his promised inheritance, marching into the very heart of it, and encamping there, in the calm assurance that he was now entering upon what was *his own*, in a sense in which nothing else had hitherto been. Even his possessions in Chaldea were not so truly his as those which he now came to inherit by the call of Jehovah. A thing gotten by faith is doubly ours, and is doubly sure, So, doubtless, did Abram feel when encamping under the terebinth trees of Moreh.

Yet with all this there was something to remind him that his life of faith was not ended; that he was still a stranger. The presence of the Canaanite told him that he was not yet to enter upon the full possession of the inheritance. He was treading upon his own soil; yet it was in the hands of enemies. Nor did these enemies flee before him. They remained in their possessions, doubtless looking upon him as an intruder

* Sichem or Shechem. They are both the same place. It is a place of note in the history of Jacob, for his well was there; in the history of Israel as a nation, for there were Ebal and Gerizim; in the history of Samaria, for there was the centre of the kingdom of Jeroboam; in the history of our Lord, for in that neighbourhood He met with the woman. (John iv.)

† The *plain* of Moreh; or, as some think, the oak or terebinth tree of Moreh.

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and an alien. So is it with the Church. Her purchased and promised possession is the earth,—the new earth, wherein dwelleth righteousness. She knows it; and as she walks by its rivers or through its plains, or climbs its mountains, or sits down under the shadow of its forests, she says, "This is my own; but still the Canaanite is in the land." "The earth is given into the hand of the wicked." (Job ix. 24.) She has her inheritance in faith. The Canaanite must be dispossessed before she can sit down in it. Satan must be cast out of the air. Antichrist must be driven from his throne. Sin must be destroyed. The curse must be expelled. All these things must come to pass before she can enter on the peaceable and glad enjoyment of her long-promised kingdom. We see not yet all things put under us, just as we see them not put under Christ. But we wait till our enemies and His are made His footstool. We wait for the expulsion of the Canaanite by our true Joshua, who is yet to conquer our inheritance for us, and introduce us into the possession of it, that we may enjoy it undisturbed for ever.

Within us there is the Canaanite, for the flesh warreth against the spirit, and we that are in this tabernacle do groan, being burdened. *Without* us there is the Canaanite, for the whole world lieth in wickedness, and the legions of hell are ranged against us. But in spite of these the inheritance shall be ours, and the victory shall be ours. For this vile body shall be changed into the likeness of His glorious body; the evil that cleaves to us and burdens us shall be wholly cast out; Satan shall be bound; the ungodly shall perish; and creation shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For the accomplishment of these glorious issues, we look for the appearing of the great Conqueror, the arrival of Him who is to make all things new.

Ver. 7-9.—"**And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south.**"

Jehovah now meets him, to bid him welcome to the land. He had appeared to him in Ur, and again in Haran; and now on his entrance on the promised territory, Jehovah manifests Himself again. The "God of glory" now gives him, by a solemn act of investiture, possession of the region for himself and his seed. The Shekinah now for the first time shews

itself in a land where for ages it was to dwell. That glory which was seen in Eden, and recognised as the presence of God; that glory before which the patriarchs worshipped; that glory in which God descended to confound the lip of earth at Babel,—that glory now shone forth to Abram in Canaan. Whether it had guided him through the desert which lay between Haran and Sichem, as a pillar of cloud and fire, we know not. But now at least we see it shining forth, like "the star in the east," (which was doubtless a ray of the Shekinah-glory,) to tell Abram that this was the land which Jehovah had given to him and to his seed.

On the spot where the glory appeared, Abram immediately built an altar to Jehovah. Doubtless Abram knew the primeval connexion between the glory and the altar, and seeing the glory as well as hearing the voice, he set up the altar; and laid on it his sacrifice. He knew that he could not meet God without blood; he knew that the altar was the appointed meeting-place; and so he delayed not to erect this foundation-stone of Jehovah's temple. For it is clear that the one main essential thing for worship was the altar. Worship could be carried on without a temple and its courts, but not without an altar. And how comforting to Abram's spirit, thus on his own ground to meet with God, and to build an altar for His worship! How joyful would be communion with Jehovah in such circumstances! What though there is no glorious temple, and what though he himself has no dwelling but his tent, Jehovah is there, and that is enough. The rest will come in due time; meanwhile the altar and the tent are all that he needs as a pilgrim on the earth.

But scarce has he rested after his long journey, when he is called to move again. The pillar-cloud rises and leads him on. From Shechem he comes to that place which was afterwards called Bethel, but was at this time known by the name of Luz. On the east lay Bethel, on the west Ai, both of these places well known in Israel's after-story. As he goes, however, Jehovah accompanies him. He moves along in fellowship with God. Here also he builds his altar as before, and in solemn worship calls upon the name of Jehovah. He publicly avouches Jehovah to be his God, and proclaims himself a witness for the living and the true God, in a land where idolatry prevailed.

Thus we trace Abram's footsteps by his *altars*. He set them up as stones of witness, and by these he may be followed from place to place. And is it not thus that we should still be able to trace the footsteps of a saint? His altars,—his places

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of meeting with God,—it is by these that we can trace him. There are "the footsteps of the flock."

Yet Abram does not see the Canaanites fly before him. They remain. God does not sweep them off, nor drive them out. They remain and occupy the inheritance, even though the true heir is come. They see him invested with the inheritance, yet they remain. Abram gets the *title*, but at present he gets no more. The possession is yet to come. He must remain a stranger and a pilgrim, till the resurrection dawn, and the kingdom be set up. Faith tells him that all is his; but it says, "Not now." So it says to us, "All things are yours; but not now. Be content to be strangers for a little; ere long you shall have the inheritance in all its glory." Is it not worth the waiting for?

Ver. 10-20.—"And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt to sojourn there that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels. And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had."

Hitherto we have seen Abram as a man of *faith;* a fearless witness for Jehovah and His truth, in Ur of the Chaldees, in Haran, and in Canaan. We have now to see him in a less favourable aspect;—giving way to unbelief,—hiding his testimony,—acting disingenuously, and departing from his confidence in God as well as from his upright walk with Him. We have to see him stumbling in the way, and betaking himself to the devices of the flesh; losing sight of the God who had led him hitherto, and following the vain suggestions of a fearful heart. His faith has taught us not a little; shall not his unbelief teach us as well? His upright walk has roused us to follow in his steps; shall not his stumbling warn us of our frailty?

Jehovah proceeds to try Abram's faith; and that in an un-

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expected way. He sends a famine. What! a famine in the land of promise! A famine in the land to which God has brought him, and which He has given to him and to his seed for ever! Is it with famine that he is to be greeted on his first sojourn here? Was it worth while to leave Chaldea for such a land as this? Is this the fulfilment of the promise, and the recompence of faith?

It is a trial to faith. It seems so unlike God, so contrary to the promise, so different from what he had reason to expect. Under this first trial faith gives way. He resolves to leave Canaan and sojourn in Egypt. He cannot trust God to supply his need. He cannot throw himself upon God for his daily bread. The unexpected famine has proved too much for his faith. That faith which had stood other blasts gives way beneath this. He is content to dwell in Canaan so long as there is plenty; but he forsakes it in the day of famine; he betakes himself to Egypt. Egypt and plenty allure him away from Canaan and famine.

Ah! does not *our* faith, too, oftentimes give way in this manner? It weathers many a rough tempest, and in an unexpected hour breaks down. A day of famine, the time of adversity and trial, overthrows it. We flee to Egypt to escape the evil, instead of casting ourselves on Him who can supply all our need according to His riches in glory. The trial may be a sharp one, like Abram's famine, which was very grievous. But shall the soreness of the evil shake our faith in God, or withdraw either our eye or our foot from Canaan, and lead us to seek our replenishment and consolation rather in Egypt's abundance than in the fulness of Jehovah?

Yet still we see how God made Egypt to feed His chosen. "The wealth of the sinner is laid up for the just," says Solomon. (Prov. xiii. 22.) So is the plenty of Egypt, as in after ages, laid up for God's chosen. God makes use of it for the supply of the wants of His believing ones.

Nay, more, do we not see God punishing the Canaanites by that very famine by which He tried His servant's faith? The famine was a judgment on the people; it was God's voice to them because of their sins. Yet it was God's touchstone for His servant's faith. It serves both ends. And so to this day we see God's judgments on the world made tests of His people's trust in Himself. He judges the world; and, in so doing, He tries, He sifts His Church. Let us read these judgments aright. Let us not suppose that some strange thing is happening to us. Let us not be terrified at them, nor wonder how or why God should allow such things to fall upon His own. Let us tho-

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roughly trust Him in the midst of all; not fleeing from the stroke, not murmuring, not desponding; not allowing that which was meant to be a trial of our faith to become an occasion for our unbelief.

Abram sets out for Egypt, thinking it better to have plenty in Egypt than scarcity in Canaan. But unbelief has gotten the mastery for the time, and it proceeds with its suggestions.

1. *It hints that he may be in danger in such a place as Egypt.* Sarai's beauty will attract the Egyptians, and bring himself into trouble. How sadly has faith given way, and let go its hold of God! He had passed through greater dangers untouched, in Ur, in Haran, in Canaan, but the danger of Egypt alarms him. It is unbelief that is at work, and probably a conscience not at ease is thus making itself heard. Oh! this man of faith, this friend of God, this head of the covenant, this heir of Canaan, this father of the Seed, thus to dread danger at the hands of enemies!

2. *Unbelief hints that his life is not safe.* What! his life not safe, and yet on that life hangs the fulfilment of the promises! Has he forgotten these promises, made in Ur, and renewed in Canaan? And besides, what though his life were in danger, if he were in the way of God's commandments? Could he not trust God with it? Ah! he is out of the way, and this makes everything a terror. Strange conflict; not so much of faith with unbelief, as of unbelief with unbelief. He is going to Egypt to save his life, yet he fears that his life may be taken. Unbelief has brought him to a sore strait, and it brings no deliverance. The straits into which faith brings us are often great, but then it points out the way of deliverance. But unbelief brings us into straits out of which there is no deliverance, save by an entire retracing of our footsteps, and reversing of all our plans.

3. *Unbelief anticipates danger from the lawful relationship of husband and wife, and suggests the concealment of this.* The question does not seem to have arisen, Am I in the right path when my lawful relationship to Sarai is bringing me into trouble? Unbelief takes its way and overlooks this. Yet surely it was the hand of God staying him, and the voice of God bidding him reconsider his way. But he does not listen. He shuts his ears, and hastens on.

4. *Unbelief suggests a lie.* "Our connexion must be disowned," says he to Sarai. "Nay, more, you must do this,—you must propagate this falsehood for me,—you must call yourself my sister." What! is he thus to disown his wife? Is he thus to lie himself, and put a lie into the lips of Sarai? O sad

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power of unbelief! How slippery are the ways of the backslider! How difficult to rise when fallen, to return from a path once entered on!

5. *Unbelief palliates and smooths over the lie.* In chap. xx. 12, we find the palliation—the excuse which Abram made to his own conscience, and which he attempted to make to the king of Gerar, when his falsehood was discovered. "She is my sister," says he; she was only his half-sister; but though she had been more, did that make the lie the less? For what is a lie? It is something uttered with the intention of deceiving others; and sometimes the worst falsehoods are the truths which are uttered in such a way and in such a connexion as to mislead others. An equivocation is a lie; for it is a cowardly attempt to say one thing in such a way as it shall produce the effect of another thing entirely different. A prevarication is a lie; for it is a mean attempt to play upon words so as to convey an untrue meaning. In God's sight all these things are *lies;* for He acknowledges only two classes of things, truths and falsehoods, and all that are not truths are falsehoods. A prevaricator is a liar; an equivocator is a liar. Oh, learn from Abram the sin, the danger, the evil of a lie! See how lying and unbelief always accompany each other.

6. *Unbelief makes light of sin.* Abram expected that Sarai's beauty would lead the princes of Egypt to commit sin with her. Yet this does not trouble him. He hands Sarai over to their lust, as his sister, to do as they please with her. See the headlong course of unbelief; fear, lying, deliberate trifling with the grossest sin!

7. *Unbelief renders him thoroughly selfish.* For all this lying and disregard of Sarai's honour is to save his own life! How strangely selfish has he become! How completely has this care for self quenched the love of a brother and a husband! There is nothing so fitted to make a man *selfish* as unbelief. Beware of the very first feeling of distrust,—the very first departure from God,—the very first temptation to trifle with faith and with truth. Be trustful, be bold, be honest and truthful. Put away the first risings of unbelief,—abhor the very shadow of a lie!

Ver. 14, 15. — "**And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.**"

We have seen the sins which unbelief begets; let us now see the recompence of unbelief. It falls out to Abram just as he feared. He was now to reap the consequences of his depar-

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ture from God. He was to learn what Egypt would do for him, so as to be led to ask, "Would it not have been better to have remained in Canaan, enduring the famine, and trusting to God for supply, than to have thrown myself into the hands of men who have no fear of God before their eyes, and who lay no restraint upon their lusts and passions?"

No sooner does Abram enter Egypt than Sarai's beauty attracts notice. The men of the land gaze upon her. The princes admire her, and praise her to Pharaoh. The king sends for her, and she is taken into his house.

And now Abram is left alone. What days these must have been to him, days of remorse, and fear, and shame! Why is he left alone, and why is Sarai taken? His conscience told him that it was because he had dissembled the relationship between them, and by that lie of his had actually invited the admiration of the Egyptian king. Had he never entered Egypt this would not have happened. Or if, on resolving to enter it, he had committed his life to God, so that, come what might, there should be no equivocation on his part regarding Sarai, then he might have trusted God both with his own life and Sarai's honour. But now, to save the *former* he had imperilled the *latter*, confiding in a lie instead of casting himself on God. And when that he so greatly feared came upon him, how could he but be pierced with the stings of an upbraiding conscience? How heavily would this separation from Sarai affect him, when he thought of the awful alternative which he had forced upon himself, the loss of his own life, should his equivocation be discovered; wretchedness and disgrace to Sarai, should it remain undetected! Oh the slippery path of the dissimulator! He knows the beginning, but he cannot see the end of his falsehood, or the consequences to himself and to those dearest to him; the consequences to his own character and peace, as well as to the good name and honour of others. Can safety come out of dissimulation? Can good come out of a lie? Can honour come out of dishonour? Be *honest*, and trust God with the consequences. Be straightforward and truthful, and the God of truth will not allow you to suffer. Faith is honest and bold, and would not lie for worlds; unbelief is deceitful and cowardly, and never hesitates, in order to serve a purpose, to equivocate or prevaricate, to say or to unsay, to affirm or to deny, just as fear suggests and cunning dictates.

Ver. 16.—**"And he entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels."**

For a while the lie seems to prosper. Abram's purpose is served. Sarai no doubt is in danger, but *he* is safe. Nay,

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not only safe, but prosperous. He is loaded with gifts of all kinds. Treating him as Sarai's brother, the Egyptian king spares no kindness. But yet, must not these gifts have stung Abram's conscience? They were the rewards of falsehood. The lie had won them. Sarai's danger had won them. They could not but seem evil in Abram's eyes. He could not enjoy them. They had been bought too dear. O dear-bought gifts of sin! how poor, how hateful you are! O dear-bought rewards of falsehood! what is there in you, but remorse and bitterness?

Ver. 17.—"**And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.**"

How long this proceeds we are not told. But God at length interposes, not only in mercy to His sinning children, but in mercy to the king and land of Egypt. Jehovah smote Pharaoh with great plagues, and his house, because of Sarai, Abram's wife. Thus God proceeds to extricate His servant from the false position into which he had brought himself. Abram seemed shut up to the evil issues of his falsehood. How is he to be rescued? And how is Sarai to be rescued? And how is Abram's deceit to be brought to light, and yet his life preserved? God, who had led him hitherto, does for him in His love what he could not have done for himself. He breaks the snare of the fowler with His own hand, and delivers Abram in such a way as to make the Egyptians feel that he was under the protection of One who could smite them with destruction. How gracious, how compassionate is the Lord in His dealings with an erring child! How kindly He stoops to lift him out of the perplexity into which he had led himself! How deeply must Abram have felt ashamed of himself! How solemn the rebuke of love like this, love that, in spite of all his swervings and inconsistencies, held him fast! Yet, does God thereby encourage sin or give licence to falsehood? Nay, He was reproving the deceit by the very action by which He was rescuing the deceiver.

It is strange to see Egypt thus smitten with plagues. Her first connexion with Israel was one of sorrow and disaster; so also was her last. Sion was a burdensome stone to her. Not that these strokes were in unmingled wrath. They were God's calls to repentance, yet she repented not. They were God's teachings, that Egypt might learn the name and doings of the God of Abram and of Israel. But she would not learn that name.

Ver. 18-20.—"**And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to**

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me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had."

The king, though a heathen one, has at once interpreted the plagues thus sent upon him and his people. He says at once, "It is the finger of God!" He did not impute the evil to some natural law, like our modern statesmen, but he said, "This is the doing of God. Nay, more," he argued, "it must have been sent on account of sin,—my sin, and my people's sin." He does not harden his heart, but proceeds to search out the sin that had been the cause of the evil. And thus, though there is no turning of heart to the Lord, there is a turning from the sin that had caused the calamity. Would that our consciences were as tender as was this heathen king's; as willing to acknowledge God, and to put away the sin which has found us out!

Having read the anger of God in these calamities, and having in some way discovered the sin which they were meant to chastise, he sends for Abram, and remonstrates with him as to the deceit of which he had been guilty, pointing out, at the same time, the probable consequences of that deceit, and the sin into which it might have led him and his people, but from which God had kept them back. How strange such a remonstrance sounds! An unbeliever remonstrating with a believer as to his inconsistency! Pharaoh remonstrating with Abram as to his deceit! As if the conscience of the heathen were more tender than the conscience of the man of God! Strange and solemn remonstrance, too! As if Pharaoh had said, "You have not sinned yourself, but you have been leading my people into sin!" How very awful does such a reproof sound in the lips of an idolatrous king, addressed to a servant of the Most High God! On what superior ground does Pharaoh stand to Abram!

Ah! is it not sometimes thus still? Is not the Christian betrayed into inconsistencies, for which he has to endure reproof at the hand of the world? What a humbling position for a believer! How dishonouring to his God! What a triumph to the world! Oh, let us shun every appearance of evil, of deceit, of inconsistency, lest thereby the ungodly triumph over us. Let us hold fast our integrity at whatever cost. Nothing can justify deceit, or equivocation, or the slightest departure from the narrow path of right and truth.

Abram is dismissed. He leaves Egypt; but better had it been for him had he never entered it; had he been content to endure the famine of Canaan. He leaves Egypt; but he does so without honour to himself. He has not lost his life, as he feared,

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but he has lost his good name. He leaves Egypt; but he does so without a good conscience. He leaves Egypt; but he leaves behind him no testimony for God and righteousness. He has lost the opportunity of witnessing a good confession before Pharaoh. So far as *his* life and example are concerned, Egypt must remain without a testimony for God!

A sad position for a man of God to occupy! Inconsistency has closed *his* mouth, while it has opened that of the scoffer! "Is this your religion?" will the scorner say. "Is this your religious man? And is this the way of your God?" And what answer can a backsliding Christian make when thus taunted by the world? None. He is dumb. He departs in silence. He has lost his opportunity of witnessing for God, and he goes away a burdened, conscience-stricken man, feeling that he has wronged his God; that he has wronged his Saviour; that he has wronged that grace on which he professes to rest; that he has wronged his own soul, and the souls perhaps of hundreds, perhaps of thousands, who by his inconsistency have been driven away from that God and from that gospel to which his holy life might have drawn them. And oh, what would be the prospects of such a one, were it not that he has the blood of sprinkling to revert to, and can still take refuge under the shadow of that very righteousness on which he has brought such discredit and dishonour!

Art. V.—READINGS IN FIRST CHRONICLES.

Chap V.—Passages in the History of the Two and a Half Tribes beyond Jordan.

We are presented in this chapter with some gleanings from the tribes of Reuben, Gad, and half-Manasseh. We are not supplied with any full detail, but merely with a few notices. In the territory of these tribes stood three of the Cities of Refuge. What might be told of these!—what stories of thrilling interest regarding the manslayers! Golan in the northern part, Bezer in the far southern, and Ramoth-Gilead in the centre, each might have contributed its quota of narrative and incident. And who of us but feels a desire to know the inner life of individual saints who dwelt there of old? We wish we could hear what use was really made of the great commemorative altar, Ed, (Josh. xxii. 10;) we would fain know something of those who gazed on the fish-pools of Heshbon, or plucked the grapes in Elealeh; we imagine to ourselves saintly Israelites wrestling with God like Jacob, by the brook

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Jabbok, and meditative patriarchs musing amid the balm-trees of Gilead. One of our poets sings of those who are

> "Like secret characters,
> Invisible till open'd by the fire;
> Or like the potter's paintings, colourless,
> Till they have pass'd to glory through the flames."

No doubt Reuben, Gad, and half-Manasseh, beyond Jordan, had great men, noble characters, never known beyond their own valley or tribe. But Divine wisdom has left them in obscurity, and has recorded only enough for the special purpose which was kept in view in drawing up these genealogies. Let us be content to remain in ignorance of these saints until the day of our gathering together in Christ arrives; and let us meanwhile, in regard to ourselves, act upon the principle—

> "The secret acts of men,
> If noble, are the noblest of our lives!"

THE LINE OF REUBEN.

Ver. 1, 2.—"Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned with the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.)"

Reuben comes after Judah, because "the genealogy is not to be reckoned with the birthright." In this manner the Lord puts His mark of reprobation upon the conduct of Reuben—a hint to us of the Lord's determination to doom to eternal degradation those who have sinned in the face of privileges. To us and to Israel the history of Reuben, "*the first-born,*" is instructive. God is not bound to any man, and sin causes a man to forfeit all his apparent rights and advantages. Sin still to this hour casts men out of Paradise. And might not Israel have read a monitory threatening here? If Reuben's vile adultery cast him down from his high standing, let Israel know that spiritual adultery shall degrade them as a people from their rank as foremost of the nations—"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. xxi. 43.)

But notice how the "*first-born*" has the *birthright*, which birthright implied a double share of goods; as it is written, "A double portion of all that he hath: for he is the beginning of his strength; and the right of the first-born is his." (Deut. xxi. 17.) *Joseph* got this portion; he, by means of his two sons, possessed a double share of the land. Thus it is that Christ is "the *first-born* of every creature." (Col. i. 15.) He

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must have the double portion over the whole creation. It is indisputably His, who shall come soon and claim as His birthright this earth as well as heaven.

In ver. 2, Judah's pre-eminence is declared. It consists partly in the fact, that from Judah the *Chief Ruler* was to come; the *sceptre* was to be in Judah's hands. (Gen. xlix. 10.) The words are emphatic, לְנָגִיד מִמֶּנּוּ—"As to the prince, he was from him." But this pre-eminence consists also in the fact, that *Messiah* the Prince (נָגִיד) was from Judah—the Chief Ruler of all other chief rulers. An honour like this was great enough for one tribe; the Lord would not invest Judah with the double portion also. But in Christ both the *honour* and *possession* meet; Christ has both Joseph's double portion and Judah's pre-eminence, "prevailing above His brethren." His is the "oil of joy above His fellows," and His are "the many crowns." Yet a little while, and we shall see Him as "Heir of *all things*."

Ver. 3.—"The sons, I say, of Reuben the first-born of Israel were, Hanoch, and Pallu, Hezron, and Carmi."

It seemed to breathe a spirit of high admiration for close walking with God, when Reuben named his eldest son *Hanoch*, "Dedicated one,"—the same name as *Enoch*. (chap. i. 3.) Did he really at first feel devoutly? Was his subsequent licentiousness the result of backsliding? Or did Reuben rather think of Midian's son (chap. i. 33) than of this bosom friend of God?

His next son's name was *Pallu*, "Distinguished one"—indicating his father's ambitious hopes for his progeny. The two next, *Hezron* and *Carmi*, "Blooming as the green grass," and "Flourishing as the vineyard," are names we meet with in Judah, (chap. ii. 5, 7,) who probably adopted them from his elder brother's family. The animus of Reuben (so to speak) may be detected in these somewhat pretentious names; he is aspiring to distinction, though his sin brought down the doom, "He shall not excel." And Judah even then (chap. ii. 5, 7) may have thought of rivalling his elder brother—at any rate, the similarity of these two names to those of Judah's sons is remarkable.

Ver. 4–6.—"The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaia his son, Baal his son, Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites."

Joel, "Jehovah is God," is another of the names which Judah (chap. iv. 35) seems to have borrowed, as if determined all along to appropriate Reuben's good things. But who was *Joel?* Some (as Poole) say, son of Carmi; others, son of Hanoch; but

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it is more probable we have here descendants who lived many centuries later—this Joel himself being, in that case, a Reubenite of after times. This abrupt way of introducing the descendants of a man has occurred already, chap. vi. 9. It arises from the desire to let our attention rest on none but the prominent individual. How often is our curiosity checked by such expedients in the page of Scripture!

Shemaiah, "The Lord has heard," seems to tell the overflowing gratitude of the father at the birth of his first-born. *Gog* means "A roof." As we found Reuben going back to Enoch before the flood for his eldest son's name, so we find his descendant going back to Noah's days, and, apparently with his eyes on "Magog," (chap. i. 5,) forming this name. Perhaps it existed already; for Ezek. xxxviii. 2 brings it out side by side with Magog. *Shimei*, "Famous," has met us often ere now. *Micah* may be an abbreviation for *Micaiah*, "Who is like the Lord?" *Reaia* is one other of those significant names—"Vision of the Lord"—which Judah used as well as Reuben; see chap. iv. 2. *Baal*, "Lord," or "Master," breathes ambition, perhaps something of defiance toward any who might dispute the pre-eminence of the first-born son of Israel. But if so, this defiance soon came to naught, for Baal's son, *Beerah*, "Man of the well," *(fontanus,)* who was "prince to (לְ) the men of Reuben," met with sore disaster. He is supposed to have been prince of Reuben at the time when (2 Kings xv. 29) Tilgath-pilneser invaded the land, and took *Gilead* (see ver. 10) as one part of his prey. These were the days when the Assyrian wolf was commissioned of the Lord to punish the wayward sheep of the house of Israel. This prince was unable to resist the invader,—for "*Reuben shall not excel*" (Gen. xlix. 3) might be said to be his tribe's motto,—and went into captivity. Nineveh saw *Beerah*, the last of Reuben's princes, led along her streets in chains! *Reuben's sin* is still working its fatal curse into the tribe! It cannot prosper.

Ver. 7-9.—"And his brethren by their families, (when the genealogy of their generations was reckoned,) were the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon: and eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead."

Though Reuben never "excelled," yet Moses' blessing came upon him, "*Let Reuben live and not die.*" (Deut. xxxiii. 6.) He was not to be a Judah, pre-eminent; still he was to shew himself valiant. There had been occasional displays of heroism and power; and at the very time of Beerah's disaster, the

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lamp had shot up a flame ere it died away in its socket. "*His brethren*" seems to mean, *men of the same tribe;* and they were famous, for their names were found in the genealogies preserved at the return from Babylon.

Jeiel, "Snatched away by Jehovah" (יְעִיאֵל). Could this name have any reference to Reuben's lost birthright? or was it to begun calamities? Perhaps some brother had died in infancy. *Zechariah* (זְכַרְיָהוּ), properly here, *Zechariahu,* "Remembered of the Lord," breathes something of devout acknowledgment. He who "*snatched away*" at a former time, is now giving more, "*remembering.*" This last name occurs about five-and-twenty times in Scripture. There are few names so frequent, and, we may add, few so fragrant; for it embodies the prayer, Ps. cvi. 4.

Bela, "Devouring,"—perhaps called after the king of Edom (see chap. i. 43),—answered somewhat to his name, being a warrior and conqueror on a small scale. He probably appeared on the field to take the lead after *Beerah's* captivity. He was *son of Azaz,* "The strong one;" who was *son of Shema,* "Renown;" who again was *son of Joel,* a descendant of the Joel mentioned in ver. 4. This *Bela* was a remarkable man; "*he was one who inhabited Aroer, even unto Nebo and Baal-meon*"—that is, he recovered possession of these places after Beerah's captivity. *Aroer* was a south-east city of Reuben, (Deut. ii. 36,) and *Nebo and Baal-meon* were near Jordan, so that this man had done much to clear his tribe of invaders. His history is all the more in point here, because written as it was for Israel returning from Babylon, they might find encouragement and example in this case for strenuous effort to free the land in their own day from its invaders. God likes to point us to those who have gone before in the race of faith; "*Encompassed by so great a cloud of witnesses,*" is written on our banner.

By ver. 9 it appears that this same chief occupied the pasture-grounds from *Gilead,* (of which part belonged to Reuben,) onwards towards the Euphrates. The words are, "He inhabited the entering in of *the wilderness which stretches from Euphrates.*" A time of peace succeeded, and during that season of quiet the flocks of Reuben multiplied, and you might see them feeding on the hills of Gilead, and in the valleys, and on through the far-stretching wilderness-pastures in the direction of Euphrates.

Ver. 10.—"**And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.**"

It was mentioned above that the *wilderness beyond Gilead*

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belonged to Reuben. This suggests the mention of a former exploit of this tribe—they had won these grounds from the Hagarites "*in the days of Saul.*" In the days when *Benjamin* gave a king to Israel, so far was Reuben from pre-eminence, that all recorded of him then is, that he was subduing a nomadic tribe, and driving his cattle into the pastures he had taken possession of. "He dwelt in their tents *close to,*" (עַל פְּנֵי), near by, "the east end of Gilead."—(*Bertheau.*)

The *Hagarites* are generally thought to be *descendants of Hagar—i. e.*, Ishmaelites; but others argue, from Ps. lxxxiii. 6, that they are not the same, but a nomadic race, of whose origin we have no account. They were, at any rate, no more than a single race, like Moab. Reuben's pre-eminence was so entirely gone, that *in the days of Saul,* Israel's *first king,* Reuben was obscure, spending his strength in clearing his pasture-grounds from the invader.

In all this there was a hint to Judah. See, Judah! thou who hast just returned from captivity, thy Lord has fulfilled His word toward thy brother Reuben—"He has not excelled." Will He not fulfil His promise to thee? Out of thee shall come the *Chief Ruler,* Messiah. The accomplishment of God's threatenings inspires His people with the stronger assurance that He will not fail to bring promised blessings.

THE CHILDREN OF GAD.

Ver. 11-13.—"And the children of Gad dwelt over against them, in the land of Bashan unto Salcah: Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven."

We are not to forget that these genealogies had in view, as one object at least, the encouragement of the remnant who had returned from Babylon. So, also, we are inclined to think. they were meant to warn; at all events, this is one important use of what is narrated now regarding Gad and the half-tribe of Manasseh, as well as Reuben. It is as if the writer said, See how valiantly these warriors go forth, and what exploits they do while trusting to their God; and then see their melancholy fate when they transgressed against Him. We thus consider ver. 11–24 to be the *protasis,* and ver. 25, 26 the *apodosis;* the one states their height and their time of greatness, the other their fall and its cause; and by all this Israel, in the days of Nehemiah and Ezra, were warned, and we also in our time.

The children of Gad occupied Bashan, even to its farthest south-east city, *Salcah,* the modern *Salchat. Joel,* named from Reuben's son (ver. 4); *Shapham,* "Baldness," named

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from his natural peculiarity, the opposite of Esau; *Jaani*, "The screamer," according to some, and "Answered by Jehovah," according to others; *Shaphat*, "Judge"—these were their chief men at one period of their history, probably at the period noticed in ver. 17. And along with these, *seven* others were men of renown—*Michael*, "Who is like God?" *Meshullam*, "Recompensed," or "Befriended;" *Sheba*, "Full;" *Jorai*, "The early rain," or "Whom Jehovah teaches;" *Jachan*, "One who has been troubled;" *Zia*, "One who has been terrified;" *Heber*, or Eber (עֵבֶר), "One who passes over." The first four names intimate the godly feeling of grateful parents; the three last indicate events occurring at the time of these children's births—events that illustrate God's blessing in Gen xlix. 19—"Gad, a *troop shall overcome him;* but he shall overcome at the last."

These men, great in their day, have passed away, their history occupying now only a single line. Such is human fame!

Ver. 14-16.—"These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders."

We are to understand the words in ver. 14 as if written, "*These also*, viz., the sons of *Abihail*," whose name signifies "Mighty father." He was descended of *Huri*, "The princely;" who again was descended of *Jaroah*, "Moon-like;" and this man's father was *Gilead*, so called from the region where he dwelt. Gilead's father was *Michael* (see ver. 13), the son of *Jeshushai*, or *Jeshishai*, "Belonging to the aged," perhaps because born in his father's latter days. His father's name was *Jahdo*, "Unity," or, according to others, "Gladness;" the son of *Buz*, "Contempt," or rather, "One who despises."

Another man of Gad, eminent in his day, was *Ahi*, "The brotherly one;" son of *Abdiel*, "God's servant;" whose father's name was *Guni*, "The protected." This man was chief (ראשׁ) of the house of their fathers. But he, too, is but a name to us.

These dwelt in the Gilead district of Bashan, and in the "suburbs," *i.e.*, *pasture-grounds*, (מִגְרָשׁ, signifying a place to which flocks and herds are driven out,) of Sharon. This *Sharon* (*i. e.*, the level ground) may have been plains in Gilead, and the addition "*upon their borders*" is to be connected with it—"*Sharon at their borders.*"

Ver. 17.—"All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel."

Jeroboam II., who is the king here meant, preceded Jotham, king of Judah, by some years. It was this Jeroboam

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who "restored the coast of Israel from the entering in of Hamath to the sea of the plain" (2 Kings xiv. 25); so that it is probable that he drew up some records of the notable men who assisted him in his wars. It was natural enough for Jotham, the neighbouring king of Judah, to take some interest in this war—all the more as 2 Kings xiv. 28 shews that Jeroboam's exploits affected some of *Judah's* former dominions. And, also, we find that Jotham might be led into connexion with the tribe of *Gad* by the circumstance that he made war against *Ammon*, (2 Chron. xxvii. 5,) whose territories laid so near Gad. It might almost seem as if Jotham and the tribe of Gad had formed alliance for the time.

A REMARKABLE EXPLOIT OF REUBEN, GAD, AND HALF-MANASSEH.

Ver. 18-22.—"The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, [בֵּן, selected from the rest,] men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war. And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him. And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men [souls of men] an hundred thousand. For there fell down many slain, because the war was of God. And they dwelt in their tents until the captivity."

This is a burst of true faith, as really as an exploit of valour, and as such is recorded. The Lord delights in faith; He delights in listening to prayer, because of the faith which prayer indicates or expresses. He who on earth so gladly recognised the faith of the centurion and of the Syrophœnician woman, is the same who here has not failed to immortalise the faith of these warriors. There may, no doubt, have been an ulterior design in the matter; it may have been intended to convey to the men who had seen Israel's captivity the great lesson, that it was not the strength of the irresistible Assyrian, Tiglath-pilneser, so much as Israel's departure from faith in Jehovah, that led to that sad result. Had Israel continued to lean on the Divine arm that supported their fathers, in vain would Assyria have come up against their tribes.

We have met with *Jetur* and *Nephish* in chap. i. 31; they are sons of Ishmael; but who is *Nodab?* This name signifies "Nobility," and our conjecture is, that as almost all critics agree in making him an Ishmaelite, he may be no other than *Nebaioth*, whose name (see chap. i. 29) denotes "Pre-eminence," a name which is so far similar that we can imagine

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it is the longer *Nebaioth* passing into the shorter *Nodab*. At any rate, here are three tribes of the desert opposed to three tribes of Israel; and the conflict brings out to view lessons for all ages. This steel of Israel, striking on the flints of the wilderness, draws forth glorious sparks of faith, and is rewarded by a great conquest. The Targum here, as in many other places, paraphrases the simple name of Jehovah by "*The Word*," saying, as chap. v. 20, "Because they put their trust in *the Word*." They seem to mean something like the Logos, though perhaps only the *revelation* or utterance of Jehovah. Still it is remarkable; and their rendering suggests to us that the men of Gad may well be added to the catalogue of "elders who have obtained a good report by faith,"—faith in the Saviour, faith in God the Deliverer.

As to the battle itself. Solferino was not less bloody than Waterloo; yet what comparison is there between the results of the two conflicts? The late Crimean war cost the life of thousands upon thousands, entailing misery, and woe, and mourning, upon tens of thousands more; whereas, the battle of Langside was fought and won at the cost of a few hundred of the enemy slain. Yet in reference to the Crimean war, how insignificant the results compared with the issue of Langside, whch set Scotland for ever free from the peril of a Popish tyranny! We are not to estimate the importance of battles by numbers, but by the principles at stake and the results. In the case before us, the *faith* that shone forth on the field of conflict made this a memorable day. "*They cried to God in the battle!*" It was the cry of a band of Joshuas! "*He was entreated of them*"—He who for Joshua's sake stopt sun and moon heard their cry. He allowed Himself to be supplicated; He was prevailed upon. There had been danger of defeat; the men of Gad, and Reuben, and Manasseh were giving way, when this cry was raised to heaven; and the result was this, נַעְתּוֹר (inf. absol.), He heard, or allowed Himself to be prevailed on by supplication. This is the sense of the word elsewhere, implying previous difficulty. And all this success resulted from their "*putting their trust in Him*"—not in their forces, though ver. 18 shews that these were formidable and brave.

See what comes of faith! See the foe defeated! See Reuben, Gad, and Manasseh driving home camels, asses, sheep, in immense herds! See them leading along as prisoners of war "*an hundred thousand men*."*

* Literally, "*souls of men*"—a good illustration of the sense in which Revelation xx. 3 uses the expression "souls." It is *persons*.

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It is thought that this war was like Joshua's against the Canaanites—a war ordered by God as a chastisement of the Hagarites. "*The war was of God.*" If so, we learn that even with a good cause, even when sure we are in the path of duty, even when sent by an indisputable command of God, there may be for a time peril, and apparent likelihood of disaster; and all this in order to call forth the exercise of faith, or, in other words, in order to cast the doer entirely upon the strength of God. For what is faith but the soul letting God work in its behalf?

Faith's victories are durable in their results; and the prayer of faith may win what will last you all your days. "*They dwelt in their tents until the captivity*"—in the days of Pekah. (2 Kings xv. 29.)

CHILDREN OF THE HALF-TRIBE OF MANASSEH.

Ver. 23, 24.—"And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon. And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers."

There is a reference to God's faithfulness in fulfilling His prophetic word, in the statement that the descendants of Manasseh, Joseph's son, "*increased;*" and the order of the words in the original is meant to be emphatic, for it runs thus—"From Bashan to Baal-hermon and Shenir, and mount Hermon, (הֵמָּה רָבוּ,) these men multiplied." Whether on one side of Jordan or the other, it was true of Joseph, "He was a fruitful bough by a well; his branches ran over the wall." (Gen. xlix. 22.) In Deut. iii. 9, Hermon and Shenir are reckoned one, but probably in later days the name *Shenir* was appropriated to some particular ridge of Hermon; as was the case with the names *Horeb* and *Sinai.*

In these days "*they dwelt in the land.*" Yes, these were days of blessing, because days of faith. They were the days specially spoken of in the preceding verses, not the days of cold unbelief that followed, and that are spoken of in ver. 25, 26.

In these days of faith, the leaders of the tribe were *Epher,* "The young hart," like Midian's son, (chap. i. 33;) *Ishi,* "Salvation," or "Victory"—a name occurring often, as in ch. ii. 31, iv. 20, 42, as if it had been reckoned very appropriate for a warrior, or a warrior's son; *Eliel,* "God is my God;" *Azriel,* "God is my help;" *Jeremiah,* "One whom Jehovah exalts;" *Hodaviah,* "Praised of the Lord;" or rather it is just the Puritan

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"*Praise-God.*" The other name of renown in those days was *Jahdiel,* "One whom God makes glad." The names of those Manassites indicate godly recognition of Him whom they served. It would seem as if in those days true faith and love flourished under the heights of Hermon, and on the mountains of Bashan. These *seven* are a noble band. On their banners what do we see? First, we see "*The young hart*"—they go forth light of foot—and "*Victory*" following. We might fancy they were boastful of themselves; but next come their brethren, whose banners unfurl the solemn, glorious Name in which they trust. Here they are. Read the writing:—

"God is my God!"
"God is my help!"
"Jehovah exalts!"
"Praise ye Jehovah!"
"God maketh glad!"

Oh that Israel had thus felt and acted always! But it was not long so, as next verse relates.

THE RUIN OF THESE TWO TRIBES AND A HALF.

Ver. 25, 26.—"And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day."

The remnant who returned from Babylon with Ezra and Nehemiah, were to read a warning here. See what came of departing from the Lord! After all the exploits these tribes had been honoured to perform, and notwithstanding the Lord's readiness to fulfil His prophetic word of blessing pronounced by their father Jacob, "*they transgressed, they went a whoring after the gods of the people*"—and forthwith ruin came!

Instead of the river *Jordan,* on which their fathers gazed, these captive tribes are weeping by "the *river Gozan,*" the river that flows through the region *Gauzania;* or, as Dr Asahel Grant believes, "the river of *Gozan,*" or *Zozan,* the name of these pastoral highlands at this day. In 2 Kings xviii. 11, *Habor* is the name given to this river, and Dr Grant found a river there so called, though *Habor* was undoubtedly a district also. And then, instead of their old seats in the region Moses assigned them, they must now occupy *Halah,* or Calachene; and instead of Mount Hermon, they must be content with *Hara,* in Media, where the hills (as the root הָר implies)

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are numerous, but none majestic as their own, and none fragrant as their own with the memories of men of God.

"*Unto this day!*" So wrote the penman of First Chronicles. And it is still true. *To this day!* Sin ruins, and the ruin is not soon repaired. Sin draws down punishment, and the punishment is not brief. In our day, missionaries from America have explored these regions, and found many traces of the captive tribes among those now called Nestorians, if indeed the Nestorians be not altogether the descendants of Reuben, Gad, and Manasseh. There they dwell, exhibiting in their degradation the righteous judgment of God upon a nation's sin, and waiting for the time when "the Great Trumpet shall be blown, and they shall come who were ready to perish in the land of Assyria." (Isa. xxvii. 13.) How singular, that as the time draws near for the blowing of that jubilee trumpet, some remnants of these tribes should have been discovered, and our eye fixed upon them. How instructive too, for it is as if the finger of admonition was pointed toward them, to warn Christendom, "Behold the goodness and severity of God! on them that fell severity; but toward thee goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." (Rom. xi. 22.)

Art. VI.—ALPHABETICAL LIST OF WORKS ON THE BOOK OF REVELATION.

We resume in this number the list of Apocalyptic Commentaries. With all the pains we have taken to perfect it, we still find it far from being complete, and every day seems to bring up some book upon this prophecy which we had overlooked before. One feels amazed and bewildered in the midst of such an amount of prophetical literature,—all on one single book of Scripture. Of what importance must the Church in all ages have deemed that book!

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nesses, the First Resurrection, and, not least, the Number of the Beast. Of those we have named above a few are very erroneous; many of little use; but in most some one germ of thought, at least, may be found worth being sought out, and in others the materials are rich throughout. Want of space, however, compels us to be content with having named them. Some of the preceding titles are brief and meagre. It could not be otherwise, as many of them are now quite unknown; references to them by old writers have preserved the bare names, but that is all. Bishop Bale, in his "Image of both Churches," has thus preserved to us eighty-three names.

Notes on Scripture.

Matt. XIV. 1–21.

When John was cast into prison Jesus went into Galilee; but when John was beheaded He went into the wilderness. The world had nothing to minister to Him; but He in Divine power ministered to all the necessities of poor sinners in these destitute circumstances; and here He shewed, "It is more blessed to give than to receive."

The poor sinner found the place destitute, but Him full of all blessing in this destitute place. He healed the sick and abundantly fed the hungry, and made the wilderness the place of blessing, because the place where He was. Rejected righteousness in John was the occasion for drawing out more grace from Him.

Matt. IV. 8.

"*All the kingdoms of the world, and the glory of them.*"

On the one hand was set before Christ a path of difficulty, privation, dishonour, abandonment, mental torture, scourging, condemnation, universal rejection, crucifixion; on the other, if he chose to become such a Messiah as the Jews were expecting, and set up a temporal kingdom, there was presented to him the prospect of universal dominion, unbounded influence over men's minds, and the opportunity to do them good to his heart's content. God sought to see if He could be bought off from His peculiar work by the most fascinating offers. These were the views [of the Messianic kingdom] that had such fascination for His followers afterward, and hindered them from understanding what He said concerning the cross. This seems to be a rule with our God; when we are solicitous for some great blessing, He tries us to see if anything short of it will satisfy us. Mere earthly splendour would have been very little of a temptation to a holy nature such as Christ, but it was the prospect of a universal kingdom in which, as Prince of the kings of

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the earth, by the exercise of preternatural wisdom and power, He could reorganise society, and banish many of the miseries that now arise from bad government, that might legitimately possess attraction for the nature of Christ, had it not been His deep conviction that the highest welfare must be elaborated by the slow and strange processes of God. He saw that the Jews would hail Him with acclamation if He would but appear as a temporal deliverer, and that it would be easy for Him as their leader to reduce the nations of the earth, and reign from sea to sea, and from the river unto the ends of the earth. A scheme of civil polity and social blessedness far surpassing the dreams of our modern Socialists could (we doubt not) have been realised by this gloriously-furnished Being. But His eye was fixed on something infinitely better. Of what advantage to save society if man perished? He chose the cross and the grave. He chose to walk in the bitter and humiliating path that should bring Him and His Church at the end of days to the new Jerusalem, and the new Jerusalem to earth. He chose a kingdom not of this world.

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2 Thess. II. 4.

" *Who exalteth himself above all that is called God.*"

No one has a right to absolve a subject from his obligation to his prince, except he has authority superior to that of the prince. Now, the Pope, by indulgences, dispensations, absolutions, arrogates to himself the power of relieving men from their obligation to obey God, and thus makes himself superior to God. He gives men liberty to do what God has forbidden them to do. Men appeal from God to the Pope.

Reviews.

Vetus Testamentum Græce Juxta LXX. Interpretes. Recensionem Grabianam ad fidem codicis Alexandrini aliorumque denuo Recognovit, Græca secundum ordinem Textus Hebræci Reformavit, Libros Apocryphos a Canonicis segregavit, Fridericus Field, A.A.M., Coll. S.S. Trin. Cantab. olim Socius. Sumtibus Societatis de Promovendâ Doctrinâ Christianâ. Oxonii, Excudebat Jacobus Field, Academiæ Typographus. MDCCCLIX. Imp. 8vo. pp. 1088.

Amongst the many prognostics which betoken the approach of a brighter reign in the Christian Church, we may surely reckon the restoration of that first version of the Old Testament, which is so often cited by the Evangelists and Apostles. Hitherto this venerable version has appeared in the utmost disorder and confusion. So many were its chasms and mislocations, that it was difficult, if not impracticable, to collate it with the Hebrew text. It was also debased with much worthless apocryphal matter. To the Book of Esther was appended the history of Susannah, whilst Bel and the Dragon was intermingled with

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Daniel. We rejoice to find that Mr Field, under the direction of the Christian Knowledge Society, has banished the Apocrypha to a separate appendix. When we consider that the Greek version is still esteemed of canonical authority in the Eastern Church, we cannot fail to estimate this line of demarcation as of signal and permanent importance.

Though we cannot account the version of the LXX. as of the same authority as the Hebrew text, we must ever regard it as the appointed instrument for bringing the Gentiles into the fold of the Church. Amongst "the devout men, from every nation under heaven," assembled at Jerusalem on the day of Pentecost, the greater part had undoubtedly been instructed in their expectations of the Messiah, directly or indirectly, by means of the Greek version. Nor can we forget, that when the apostles found numerous Jewish proselytes in Macedonia and the coasts of Asia Minor, their minds had been prepared for the tidings of the gospel chiefly through the same medium. The rapid spread of Christianity in the apostolic age is also to be attributed to this providential agency. It pleased the Holy Spirit to adopt the phraseology of the Greek version generally throughout the Greek Testament, and more especially in various doctrinal expressions. The words *atonement*, *redemption*, *salvation*, &c., are identical in both. We have no wish to exalt the Septuagint "above measure"—it has numerous errors and defects—but it would be ungrateful to forget the many and great obligations of the Christian Church to this ancient version. We hail its restoration to the Hebrew order as a special boon to biblical literature, and we think that the Christian Knowledge Society has deserved well of universal Christendom for engaging in this arduous and expensive undertaking. It is the Alexandrian text on which Mr Field has employed his labours. But the Vatican is still more corrupt, and as this is the text which has been commonly adopted, we hope that it may soon undergo a similar recension. As the University of Oxford has recently established a Public Terminal Lecture on the LXX., it becomes incumbent on the Delegates of the Clarendon press to present a text-book worthy of that learned academy.

The Evangelists and the Mishna; or, Illustrations of the Four Gospels, drawn from Jewish Traditions. By the Rev. Thomas Robinson. London: Nisbet & Co.

We gave a specimen of this excellent work in our last number; we return to it in order to glean some further illustrations of Scripture.

"Matthew xxiii. 5—'But all their works they do for to be seen of men; they enlarge the borders of their garments.'—Jesus, as a Jew, made under the law, doubtless wore the fringes on His garment in conformity with the precept, and in token of His complete obedience. He put on righteousness as a garment, that He might have such a garment wherewith to clothe the sinner, according to His title, 'The Lord our Righteousness.' Too often, however, they were worn by His countrymen for religious display."

"Luke xxiii. 44—'And it was about the sixth hour, and there was a darkness over all the earth (*marg.*, land) until the ninth hour.'—It would seem that it was about the ninth hour, or three o'clock in the

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afternoon, when the Saviour of men expired. It was about the same time that the lamb of the daily sacrifice was slaughtered and offered upon the altar. 'The daily offering was slaughtered half an hour after the eighth hour, and sacrificed half an hour after the ninth hour.' The type and the Antitype were thus suffering and expiring together."

"John vi. 7—'Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.'—The Mishna, speaking of the manner of combining places by means of the *'erubh*, gives it as a saying of Rabbi Jochanan ben Berokah, that for the purpose of such combination, 'a loaf of the value of a pundion, when the price of four saahs of flour is one selah, is sufficient;' adding, that 'Rabbi Simeon saith, Two-thirds of a loaf, such as go three to the kab of flour, is enough.' As a pundion is the twelfth part of a dinar, (denarius, or Roman penny,) and the forty-eighth of a selah (one selah being four dinars); and as a saah of flour is equal to six kabs or quarts; a loaf of the first size mentioned would be equal to a pint of flour. Two hundred pennyworth of bread, at such a rate, would be twenty-four hundred loaves of a pint of flour each. Lightfoot suggests that 'two hundred pennyworth' is specially named by Philip, from the fact that the sum of two hundred pence, dinars, or zuzim, was a common one in Jewish transactions. For example, two hundred pence (dinars or zuzim) were fixed by law as a virgin's dowry. 'If,' says the Mishna, 'a husband says to his wife, Here is your bill of divorce, on condition that you give me two hundred pence,' &c. Again, 'Should a man say to a woman, Behold, thou art wedded to me on condition that I give thee two hundred pence.'"

But our extracts may bear more distinctly upon prophetic portions of the Word; and to this effect are the following, and others which we have not space to quote:—

"Luke xiv. 14—'And thou shalt be blessed; for they cannot recompense thee: but thou shalt be recompensed at the Resurrection of the Just.'—While the New Testament expressly teaches that 'there shall be a resurrection both of the just and of the unjust,' the passage before us would seem to intimate that the resurrection of the just will, in point of time, be distinct from that of the unjust, being followed by it after some considerable interval. Hence it is frequently spoken of as 'the resurrection from,' or from among 'the dead.' That the one shall precede the other is generally acknowledged; the only question is as to the length of the interval. It may also be remarked, that 'the resurrection from the dead' is spoken of by the Saviour as being, along with 'that world,' the peculiar privilege only of some. 'They that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.' Luke xx. 35."

"Luke xvii. 22—'And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.'—The expression, 'the days of the Messiah,' seems not to have been unusual among the Jews. Maimonides, in his commentary on the Mishna, explains the phrase as meaning the times of the monarchy that shall be restored to Israel, when the Israelites shall return to their own land, and exercise a righteous sovereignty over the nations of the world. He states it as his opinion also, that in the days of the Messiah there will be both rich and poor, powerful and weak, but that the means of life will be much more easily procured than at present, a small amount of labour yielding a plentiful return. He quotes Isaiah lxi. 5, to shew that sowing and reaping will still be carried on; and from Isaiah xlii. 4, he concludes, along with the Jews in general, that the Messiah will die, and be succeeded by His son, grandson, &c.; that His kingdom will continue for a long period, and in a glorious condition, during which righteousness shall flourish in the earth, and the days of men's life shall be greatly prolonged.

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"Here, alas! we may see how the veil is on the heart of Israel in the reading of the Old Testament. They see not that Messiah was first to suffer, and then to enter into His glory. Yes, dear brethren of the house of Israel, the Messiah was to die, but only *before* He should sit down on the throne of His kingdom. It was *after* pouring out His soul unto death, in order to make intercession for the transgressors, that He was to have a portion divided to Him with the great. (Isa. liii. 12.) He died in His humiliation, as was necessary, in order to make atonement; but in His kingdom, life is given to Him, as David declares in the twenty-first Psalm, 'even length of days for ever and ever.' He has died already, having, as it was written of Him, 'made His grave with the wicked, and with the rich, in His death.' Raised again from the dead, according to the sixteenth Psalm, He has gone and returned to His place, as He had said by the prophet Hosea, until Israel shall acknowledge their offence, and seek His face. Then shall He come again in His kingdom and glory, to reign over a renovated earth, 'wherein dwelleth righteousness.'"

"Luke xxiii. 43—'And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.'—It appears also to be the same which is spoken of in Revelation ii. 7, as the 'Paradise of God,' in the midst of which is the tree of life, for the victors in the spiritual warfare. The term evidently points to the restoration of that state of purity and bliss which man originally enjoyed, but from which he by transgression fell,—unspeakably enhanced, however, by the precious fact, that it has been recovered by the blood and righteousness of God's incarnate Son. The malefactor, in his dying prayer, seems only to have looked forward to a future period when Jesus should reappear, in power and glory, as the world's and Israel's King. Jesus assures him of blessedness that very day. It was given to 'this last,' as well as to the great apostle who had borne the burden and heat of the day, to depart and be at once with Christ."

The Sealed People; or, Those who Escape the Great Tribulation. Does this includes the whole of the Church, or only a part? Also, a Letter on the Right Use of Property. By the Rev. ROBERT POLWHELE. London: Seeleys. 1859.

THE subject of this little work is an important one, and the author has discussed it well. He may not have cleared away all the difficulties; but he has helped us to the solution of some of them. We give his preface:—

"That the great tribulation spoken of in Rev. vii., and so often alluded to throughout that book, is yet future, is admitted, I believe, by all. But whether the Church will pass through that fiery ordeal, or escape it altogether, is an important question; and I believe the true answer to it to be this: a *portion* of the Church will escape it, though comparatively a small number; while by far the larger portion, the 'innumerable multitude,' will pass through it, in the case of many, we apprehend, on account of their unbelief and unwatchfulness for the coming of their Lord.

"The former of these parties seem to be typified by the 'hundred and forty and four thousand,' (vii. 4-9, xiv. 1,) the 'first-fruits,' (xiv. 4,) 'the man-child,' (xii. 5;) the latter, by the 'multitude that no man could number,' (vii. 9-17,) 'the woman driven into the wilderness,' (xii. 6,) 'the two witnesses,' (xi. 3,) 'the harvest,' (xiv. 15,) 'the *remnant*,' (xii. 17,) and 'the overcomers,' (xv. 2.)

"The author cannot but think that it is through not distinguishing between Christ's first appearance in our heavens, to receive His waiting people to Himself, when He comes suddenly, unexpectedly, 'as a thief in the

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night,' and His coming openly, manifestly, in the clouds of heaven, when every eye shall see Him, that so much confusion and apparent contradiction of Scripture exist in the minds of many upon these important subjects. He believes,—what is of more consequence still,—that from the same cause many are putting events, such as the restoration of the Jews, &c., between the present time and Christ's coming; and so, unconsciously, have a prejudice existing in their hearts, which throws them off their guard, and produces, along with other things, that spirit of slumber and unwatchfulness, which, alas! now so greatly prevails. But, '*distinguite tempora, et concordabunt Scripturæ,*' distinguish the periods, and the Scriptures will harmonise. Distinguish between Christ's coming in the air, to take away His waiting people, and His subsequent descent to the earth, accompanied by all His saints, to the final catastrophe, as described in Rev. xix., and all is comparatively easy and intelligible. Between the present moment and that action of Christ's coming, which, from its suddenness, is compared to that of 'a thief in the night,' we know not of a single event which must necessarily intervene! It is at this time in which we are now living, that the gracious admonition is given, Rev. xvi. 15, 'Behold, I come as a thief.' And it is worthy of our special notice and consideration, that *brevity* and *suddenness* are the distinguishing characteristics of the events that immediately precede the coming of our Lord.

"An able writer on prophecy, to whom I am much indebted, has observed, 'We cannot conceal our apprehension that some outward act of preparation may now be looked for by the people of God, which may prove in the end rather to refer to the Church *left on the earth,* than to that company of "first-fruits" who shall be changed from mortality to immortality, suddenly, as in the twinkling of an eye, when Christ shall first come as a thief in the night.

"'The Church cannot complain if she reaps what she has sown, or be surprised if she realises only that which she has hoped and expected; for we believe, too, in that day, it will be given every man *according to his faith.*"

"'Blessed are those servants whom the Lord when He cometh shall find watching.'"

A Commentary on the Book of Psalms; Critical, Devotional, and Prophetical: with the Text of the Authorised Version. By William de Burgh, D.D. Dublin, 1859.

This commentary still advances. It is now in its twelfth number. We give the following specimen of the exposition of Psalm xvi.:—

"First is a declaration of trust in God called forth by circumstances of distress and persecution, endangering life itself:—'Preserve me, O God: for in thee do I put my trust.' (Ver. 1.) Nor is such language to be regarded as inapplicable to our Saviour Christ, 'who' (to quote the words of St Paul, before referred to, in illustration of similar petitions) 'in the days of his flesh offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death' (Heb. v. 7)—one of which, we may conclude, was this very psalm; this being the subject of its prayer, as seen in the concluding verses. For it must be remembered that He was 'very man' as well as 'very God;' and, moreover, that in His humiliation He availed not Himself of the resources of His divinity, but in His great condescension and love 'emptied Himself' of them, that He might truly suffer. And this also explains the two next verses:—'I have said unto Jehovah, Thou art my Lord: my goodness (extendeth) not to thee; (but) to the saints that are in the earth, and the excellent, in whom is all my delight.' In

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the words of Bishop Horsley:—'Even of the perfect righteousness of the man Christ Jesus—of His righteousness as a man, it may be said with truth, it ought to be said, that it was of no profit unto God. Nothing was added to the Divine nature by the virtue of the man to whom the Word became united; nothing was added to its glory by His virtue; nothing was added to its happiness by His enjoyments in His exalted state. His righteousness and His exaltation are a display of the Divine goodness and power in that wonderful instance; no acquisition of goodness and power not enjoyed before.' And thus even the Saviour, as 'Son of man,' would give the whole glory of His preservation to God, and claims no merit for the righteousness which He wrought in that capacity, because, as being 'in the form of a servant,' it was due from Him. The profit of this—of His 'goodness'—was altogether to those whom by His obedience unto death He vouchsafed to justify, and to redeem by His most precious blood: those (that is) to whom this His love becomes effectual—who 'believe in' and 'receive Him,' and in whom thus the object of His 'giving Himself for us,' is attained, namely, 'to redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works;' and, therefore, called 'saints,' not as holy in themselves, but sanctified in Him; and 'in whom,' as the objects of His redeeming love, 'is all His delight:'—'the excellent,' moreover, and the truly 'noble' of the earth, as receiving from Him 'the power (or 'privilege') to become the sons of God,' whom now 'He is not ashamed to call brethren,' and whom hereafter He will admit to the participation of His glory.

"In further expression of which confidence in God alone He repudiates all confidence in false gods, and all fellowship with those who seek salvation or help from them; and who, in return for the sacrifices with which they endeavour to propitiate their favour, receive only an inheritance of sorrows: 'Their sorrows shall be multiplied who hasten after another [god]: their drink-offerings of blood' ('as abhorrent to me as if they consisted of blood') 'will I not offer, nor take up their names into my lips'—that is, the names of those gods. (Comp. Exod. xxviii. 13.) Contrasted with which 'sorrows' is his 'portion:'—'Jehovah is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage;' that is (say expositors here), the Church, regarded as the 'heritage' of Christ, as being 'the travail of His soul;' but rather the inheritance of a redeemed world promised to Him, Ps. ii. 8,—'the travail of His soul' in full, and the reward of His righteousness by which He established the title to it—of which the 'good land given to Israel, and the heritage of David, God's anointed king,' was the type; as were its people of 'the saints.' (Ver. 3.)

"The second section, ver. 7 to end, is an advance upon the first: anticipating the answer to the prayer with which it commenced, and giving utterance to the hope growing out of the 'trust' there expressed and developed.

"First, The faithfulness of the perfect Man, in which also consisted His righteousness, is referred to its source and cause: 'I will bless Jehovah, who hath given me counsel: my reins [my secret thoughts, see Ps. vii. 9, note,] also instruct me in the night seasons.' It was owing to the human nature in Him being thoroughly subjected to the *discipline* of God, which Adam shook off, that it was maintained in obedience and conformity to the Father's will: as He saith again by the Prophet Isaiah—'The Lord God hath opened mine ear, and I was not rebellious, neither turned my back. I gave my back to the smiters,' &c. (chap. l. 5, 6): the whole history of His humiliation and sufferings an exemplification of the human will in subjection to the will of God, as He saith, 'I came down from heaven, not to do mine own will, but the will of him that sent me.' (John vi. 38, with iv. 34, and Matt. xxvi. 30.) And the consequence was His 'preservation' from the destruction conspired by the Evil One, and His deliverance from the power of death and the grave."

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Extracts.

Dr Cureton's Syriac Gospels.

" Of the meaning of the words ' *Euangelion damparsho de Mathai*,' which are prefixed to the Gospel of St Matthew in the Curetonian Syriac version.

" Dr Cureton's translation of the above words, and also that of Dr Bernstein, may be found at p. vi. of Dr C.'s preface. The former scholar states that there is a small defect in the vellum of the MS. before the word *Mathai*, where he imagines that the letter (*d*) * originally stood; and he translates the words by ' *The distinct Gospel of St Matthew*,' a rendering which, as has been remarked, the Syriac language does not admit. The latter savant gives the translation ' Evangelium per anni circulum dispositum,' referring, in justification, to Assemanni's ' Biblioth. Orient.' ii. p. 230. Of the admissibility of this translation there can be no doubt, for the phrase ' *evangelion mpharsho*(*e*) ' is equivalent to ' *evangelion dampar̆shē*,' elliptic for ' *evangelion d'ker̆yonē m'phar̆shē*,' ' *evangelium lectionum selectarum;*' but unfortunately, as Dr Cureton himself states, ' the MS. is not so arranged, nor are there any indications whatever of such lections, written at the same period at which this title, with the rest of the volume, was copied.'

" A third explanation is that of Dr Cureton's reviewer,† Dr Land, who in his rather coarse style remarks: ' Had Dr C. not been blinded by his unhappy hypothesis, he would have read so much quite clearly in the inscription of the first Gospel: *Euangeliôn* DAMPARSHO *dĕ Mathai*, THE GOSPEL OF MATTHEW EXPLAINED, or revised to render it more easy, more intelligible.' Here we have again the particle (*d*) arbitrarily supplied, on account of the small damaged spot on the vellum.

" A fourth explanation is that of Ewald, in a recent number of the ' Gotting. Gelehrt. Anzeig.' He conceives *m'pharsho* to mean here ' die *bunte* oder *abweichende*, VARIATA,' in contradistinction to the ordinary SIMPLEX *peschito*. Whether the word *m'pharsho* can bear this meaning is extremely doubtful; and even if it can, we should naturally expect m'pharshto in the *feminine*, agreeing, like (the feminine) peshitto, with the word *m'phakto* (*edition*) understood.

" It has been reserved for Dr Gildemeister of Marburg to find the correct explanation of this heading, and he has inserted an article upon it in the thirteenth volume of the ' Zeitschrift d. Deutschen Morgenländ. Gesellschaft,' pp. 472–5. The word *m'pharsho* is, according to him, an honorary epithet of the apostle Matthew, *the chosen*, *selected*, or *elected* ‡

* The Syriac (d) may be considered as equivalent to the Chaldee דִּי, the sign of the genitive, the relative pronoun, &c.

† The Rev. P. N. Land, Dr. Theol. of the National Reformed Church in Holland, has been employed by the Dutch Government on the Syriac MSS. in the British Museum.

‡ These Syriac words are the version in the Syriac New Test. of the clause in Rom. i. 1, *ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ*—*ethperesh* is the passive preterite.

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—*dethpĕresh levangelion daloho*—ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ (Rom. i. 1). Why this epithet came to be especially applied by the early Church to the apostle Matthew above all his fellows, is not clear; but, as Gildemeister shews, it is frequently attached to his name in Arabic and Ethiopic MSS. Such being the case, we can of course draw no conclusions from the heading as to the origin or state of the Curetonian Syriac Version of the Gospels."

The above is taken from the October number of the *Journal of Sacred Literature*, p. 154. In Ezra iv. 18, the participle *m'pharash* occurs in the combination מְפָרַשׁ קֱרִי, which is rendered in our version by "(The letter which ye sent unto us) hath been *plainly* read before me" (acté *exposée* et lue devant moi). This combination was noticed by Dr Land in his review of Dr C.'s Syriac Gospels. Dr L. also quotes the Targum of Ex. xxviii. 11, כתב מפרש, "distinct, clear writing, as that of a seal." Dr L. also observes—"'*The distinct Gospel of Matthew*' would be, *Euangeliôn mĕpharsho dĕ Mathai*, without *dĕ* before the participle, and for this reason alone Dr C.'s translation would be impossible."

Interesting Discovery at Bethlehem.

A letter from Jerusalem, in the *Gazette du Midi*, says:—A very important discovery has been made in the neighbourhood of Bethlehem, near the spot which is generally admitted to be where the angel appeared to the shepherds. To the eastward of Bethlehem, and midway between the town and the spot above-mentioned, some workmen, when employed in making an excavation, found the ruins of an immense convent of the period of St Jerome and St Paul, with evident marks of its having been afterwards repaired by St Helen and the Crusaders. The cisterns are very large, regular, and in a perfect state of preservation. The mosaic pavements of several rooms have been already laid bare, and the workmen are on the trace of the marble pavement of the church. The satisfaction occasioned by this discovery is so great, that the inhabitants of the village of Beth-Sakour (Village of Shepherds) hasten to the spot, and offer their services on the works gratuitously. The site of these ruins is known to the Arabs by the name of Siar-el-Ganem (Resort of the Sheep). It is surrounded by a considerable number of deep grottos, where the shepherds have been in the habit of taking shelter with their flocks.

A Constant Miracle.

The Bible itself is a standing and an astonishing miracle. Written, fragment by fragment, throughout the course of fifteen centuries, under different states of society and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free: cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement,

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precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult; its authors are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—*Professor Maclagan.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—When the heathen historian in the first century of the Christian era, declared the very general belief, "that it was contained in the ancient books of the (Jewish) prophets, that about that time the East should prevail, and that some which should come out from Judea should obtain the empire of the world," (see Tacitus, Hist. v. 13,) he did but give utterance to a feeling which Socrates, judging from the hymn composed by his pupil Eupolis, entertained five centuries before, which Virgil had applied with his courtly adulation to the expected son of Augustus Cæsar, and which was then very prevalent throughout the civilised world. Suetonius in his life of the Emperor Vespasian (chap. iv.) alludes to the same report:—"There had been for a long period all over the East a notion, firmly believed, it was fated at that time that some which came out of Judea should obtain the empire of the world." Is there not a very general feeling of a somewhat similar nature in these "last days?" May I be permitted to shew upon what grounds this almost indefinable expectation rests?

St John, a contemporary of both Tacitus and Suetonius, was inspired to teach the Church, and to foretell to the world, the future government of that "eternal city," as the orators and poets of Rome delighted to call her, which then "reigned over the kings of the earth." The historico-prophetic statement of the seer was to this effect—That of the seven forms of government which were destined to be the ruling power at different periods in "Babylon the Great," (the prophetic name of Rome, and as distinct, let us recollect, from "Babylon" simple, which stood on the banks of the Euphrates, as Charlemagne necessarily is from any of the other Charleses who have reigned in France,) five had already fallen; the sixth was in existence when St John wrote; the seventh would only "continue a short space;" and the eighth, or rather the seventh revived would in due time be manifested, having certain characteristic marks by which "they that be wise," to use the language of Daniel, should be able to detect and recognise the last Gentile ruler permitted to exercise dominion throughout the Roman earth.

In accordance with these statements, we find the most unexceptionable witnesses, Livy and Tacitus, recording the five forms of government which existed in Rome previous to that of the imperial. The words of the former of these historians are, "*Quæ ab conditâ urbe Roma ad captam eandem urbem Romani sub regibus primum, consulibus deinde ac dictatoribus, decemvirisque ac tribunis consularibus gessere.*" (Lib. vi. 1.) The sixth form of government lasted in some form or other during the eighteen centuries which intervened between Augustus Cæsar and the Emperor Francis, who published, August 6, 1806, the following decree:—"We renounce the imperial crown, and by these presents absolve the electors, princes, and states, members of the supreme tribunal, and other magistrates, from the duties which unite them to us as their legal chief;" and which act elicited from our historian, Sir A. Alison, the remark—"Justly considering this stroke as entirely sub-

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versive of the empire, the Emperor Francis, by a solemn deed, RENOUNCED THE THRONE OF THE CÆSARS, and declared himself the first of a new series of the Emperors of Austria." (See "Hist. of Europe," c. 42, § 65.)

History further records the rise of the seventh head, when in *the same year* that the Emperor of Germany resigned "the throne of the Cæsars," Napoleon I. wrote to Pope Pius VII., "All Italy must be subjected to my law; your situation requires that you should pay me the same respect in temporal which I do you in spiritual matters. You are sovereign of Rome. *I am its Emperor.*" This was more fully developed when, three years later, Napoleon I. annexed the Ecclesiastical States to the French empire, (June 20, 1809,) imprisoned the reigning Pope, and subsequently on the birth of his son and heir presented him to the world as "the king of Rome." It is extremely interesting to learn from Napoleon's own words the reason of his having so treated one who had come to Paris a few years before to crown "the favoured child of the Revolution" as Emperor of the French. "By keeping the Pope at Paris," said Napoleon at St Helena, "and annexing the Roman States to my dominions, I had obtained *the important object of separating his temporal from his spiritual authority*; and having done so, I would have *elevated him beyond measure.* I would have surrounded him with pomp and homage—I would have made him cease to regret his temporal authority—*I would have rendered him an idol.* He should have had his residence near my person. *Paris would have become the capital* of the Christian world—I would have directed the religious world as well as the political. It was an additional means of uniting all parts of the empire, and keeping in peace whatever was beyond it. I would have had my religious sessions as well as my legislative; my council would have been the assembly of the representatives of Christianity; the Popes would have been nothing but its presidents. I would have opened and closed the assemblies, approved and published their decisions, as Constantine and Charlemagne did. That emancipation of the Church from the court of Rome, that union of the spiritual and temporal powers in the hands of one sovereign, *had long been the object of my meditation and wishes.*" (See Las Cases, v. 262–4.) The failure of Napoleon's projects, and his final fall in 1815, appear to be alluded to in the Apocalypse, when St John speaks of the seven-headed beast, "I saw one of his heads *as it were wounded to death;* and his deadly wound was healed, and all the world wondered after the beast." At all events it was sufficient to constrain two well-known writers on prophecy, Mr Hartley Frere, and the late Rev. Stanley Faber, to avow their firm persuasion of the restoration of the Napoleon dynasty to the throne of France *about thirty years before it came to pass.* Now, if the axiom of Lord Bolingbroke be true, that "history is philosophy teaching by example," and if it be no less true that prophecy is history with the impress of the authority of God, we are surely within bounds of lawful hermeneutics when we seek to gain some lesson of wisdom for the future by the experience of the past. Are there, then, any just grounds for assuming that the present Emperor of the French fulfils the several characteristic marks by which the last great Gentile ruler, or revived seventh head of the beast, should be recognised by the Church of God? Let us notice them, as severally set forth in the Divine Word:—1. He is said to "rise up out of the sea." (Rev. xiii. 1.) 2. To revive after the "healing of a deadly wound," and to excite the wonder of the world. (Rev. xiii. 3.) 3. To possess a name or names which equal the number 666. (Rev. xiii. 18.) 4. To support "the great whore that sitteth upon many waters," on whose forehead is a name written, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." (Rev. xvii. 1–5.) It is certainly remarkable that these several characteristic marks apply to the present ruler of the French in a way which no other sovereign who has yet appeared can lay claim to.

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1. Whether the term "the sea" is to be understood of the Mediterranean Sea, on the borders of which the four great empires of antiquity held dominion, as some suppose, which would therefore imply that this ruler, whoever he be, will hold sovereign power in Rome; or whether, as is more probable, the term "sea" is descriptive of "peoples," over which "the woman," who, in the figurative language of the Apocalypse, is represented as sitting upon "the seven-headed beast," exercises spiritual dominion, it is notorious that the Napoleon dynasty has both sprung from Corsica, an island in the Mediterranean Sea, and has likewise "risen out of the people," the official decrees of the present ruler of France always appearing with this most unsuitable combination of style, "*By the grace of God and the will of the French nation.*"

2. The revival of the Napoleon dynasty in the person of Napoleon III., after "the deadly wound" which Napoleon I. received when he was sent to chafe away the remainder of his days on the rock of St Helena, and the world's wonder which the prisoner of Ham suddenly became when converted into the greatest of earth's potentates, are events too well known to require any detailed proof in the present day.

3. Many attempts have been made to apply the number 666 to individuals, such as Mahomet and Luther,—to Popes in general, under the presumed application of the adjective "Lateinos," a Latin something, as proposed by Irenæus in the second century,—and to Popes in particular, such as "Paulo V. vice Deo," as suggested by the excellent Bishop Bedell; and a variety of other interpretations too numerous to be mentioned; but all these necessarily fail, inasmuch as there are other characteristic marks besides the application of the number 666, by which the last or revived head of the Roman Empire could be recognised by the Church of God. Now, it is worthy of grave consideration to remember, as we have already seen how the present ruler of the French fulfils the first two marks by which the eighth head of the beast was to be recognised, that he does so no less *in the number of his name*, according to the prophetic announcement, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is 666." And as in the history of the crucifixion, it is recorded that the superscription was written "in letters of Greek and Latin and Hebrew," so it will be found that the name or names of him who may prove to be the last head of the beast, variously written, will denote the number 666 in the same three languages which told the world the death of Him who was King of the Jews. The names of the present Emperor of the French, and successor to the throne of Napoleon I., who represented the short-lived seventh head of the beast, are CHARLES, LOUIS, NAPOLEON, BONAPARTE. And it may be seen that Louis, *i. e.* Ludovicus in the Latin tongue, Louis Napoleon in the Greek, and Charles Bonaparte in the Hebrew, severally equal the number 666, written as follows:—

1. LATIN.	
L =	50
V	5
D	500
O	0
V	5
I	1
C	100
V	5
S	0
	666

2. GREEK.	
λ =	30
ο	70
ι	10
ς	200
ν	50
α	1
π	80
ο	70
λ	30
ε	5
ο	70
ν	50
	666

3. HEBREW.	
כ =	20
ה	5
ר	200
ל	30
ס	60
ב	2
י	10
נ	50
פ	80
ר	200
ט	9
	666

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As the Apocalypse was written in the Greek tongue, and as the present celebrated ruler of the French is commonly known as "Louis Napoleon," we may accept that name as the preferable interpretation of "the number of the beast," which should be "the number of a man" (Rev. xiii. 18), and equal to the Greek mode of writing 666. Moreover, though Louis Napoleon may be in reality of Jewish parentage, as you have recently noticed, (see *Quarterly Journal of Prophecy* for July 1859, p. 242,) yet the Bonaparte family are known to be of Greek extraction, and there appear to be some allusions both in the Old and New Testament to the Napoleon dynasty, and its Grecian derivation; *e. g.*, Jeremiah iv. 6, 7, connects the future restoration of the Jews with this remarkable prophecy, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." Now, if we accept the derivation of the name Napoleon, as some have suggested, from νάπος, "a thicket," and λέων, "lion," it would properly signify "The lion of the thicket." Or, if it be derived from ἀπολλύων, which signifies "a destroyer," such as in Rev. ix. 11, there would be no less reference to the notable prophecy above. The clever anagram on Napoleon Bonaparte, 'Bona rapta pone, leno," may yet prove as applicable to the present ruler of the French people in his character of eighth head of the beast, as it was to his reputed uncle the seventh head.

4. The last characteristic mark of this ruler which remains to be noticed is, that he is symbolised as a "beast with ten horns," carrying "a woman," though only for a limited time, as it is said, "The ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom to the beast, until the words of God shall be fulfilled." But who is this "woman" that the "beast" supports? Can it apply to the Church of Rome? Let us briefly consider. 1. She is called "a great whore." So was the Church of old. "Israel hath played the harlot with many lovers; thou hast a whore's forehead," says Jeremiah. 2. She is described as sitting—*i. e.*, having her cathedral seat—upon "peoples, and multitudes, and nations, and tongues." The unrepealed decree of Pope Boniface VIII. reads as follows:—"We pronounce it to be of necessity to salvation to *every human creature* to be subject to the Roman Pontiff." 3. She is represented as committing spiritual fornication—*i. e.*, idolatry—"with the kings of the earth." Speaking of the twelfth century, the historian observes, "It was now that the veneration paid to the Virgin Mary rose to an almost exclusive idolatry." (See Hallam's "History of Middle Ages," chap. ix.) In the Pontifical order for receiving an Emperor, the cross of the Pope's legate has the *first* place of honour, because "*Latria* (the worship exclusively due to God) is owed to it." 4. She is "arrayed in purple and scarlet colour," (the well-known colours worn by the Pope, Cardinals, Bishops, and Priests,) "having a golden cup in her hand." At the jubilee of A.D. 1825, a medal was struck at Rome, bearing on one side the figure of Pope Leo XII., and on the reverse that of a woman, holding out a golden cup in her hand, with this inscription, "*Sedet super universam.*" 5. She has "a name upon her forehead, written Mystery, Babylon the Great." Seneca testifies to this custom among the Roman women: "*Nomen tuum pependit in fronte; pretia stupri accepisti.*" Scaliger, Brocardus, and others, affirm that at one time the word "*Mystery*" appeared in letters of gold upon the forepart of the Pope's mitre. 6. She is described as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." On this head humanity bids us be silent, as the facts are too numerous to be detailed, too well known to be doubted, and too horrible to be repeated. 7. She is represented as having the seat of her power in a "seven-hilled" city. Need we quote the Roman poets in proof of this? The line of Virgil in ancient times, "*Septemque una sibi muro circumdabit arces,*" and of a less distinguished poet in the present day, Dr Wiseman—

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"The golden roof, the marble walls,
The Vatican's majestic halls,
The note redouble till it fills
With echoes sweet the seven hills"—

alike testify to the natural interpretation that it is none other than Rome which is here referred to. 8. Her merchandise is described, amongst a variety of other things, as being that "*of bodies and souls of men.*" Æneas Sylvius, subsequently raised to the Popedom as Pius II, teaches "that the court of Rome *bestows nothing without payment.* For the ordination of priests and the gifts of the Holy Spirit *are sold,* and even the pardon of sins can *only be obtained for money.*" 9. Lastly, it is written, "The woman is that great city which reigneth over the kings of the earth," which, it is needless to observe, Rome unquestionably did, to the exclusion of every other great city, at the time when St John wrote.

Further, if the interpretation be correct, which assumes "the second beast with two horns like a lamb, and speaking as a dragon," described in Rev. xiii., to be the same as that apostate Church, whose character we have been considering under the head of "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth," the following curious testimony respecting the fulfilment of the prophecy, which declares that the second beast will cause those "which dwell on the earth *to worship the first beast* whose deadly wound was healed," may afford some insight to what is coming upon the world. "I have often," says M. About in his recently published work, "La Question Romaine," "spoken with honest, honourable, and enlightened men *in the States of the Church,* the leaders of the middle class, who have talked to me as follows:—'If,' said they, '*there came down from heaven* a man strong enough to cut into the core of abuses, to reform the administration, to send the priests and monks to their churches, and the Austrians to Vienna; if there was a man strong enough and honest enough to promulgate a civil code, to render the country healthful by drainage, to introduce good husbandry, to promote industry and manufactures, to facilitate commerce, to finish the lines of rail, to secularise education, to propagate modern ideas, and to place the Romans on a level with the Western nations—*we should fall down and absolutely worship him.*'" Remembering that this is extracted from the work of an *employé* of the Emperor Louis Napoleon, and sent by him to Rome to investigate the abuses of the priestly government so long established there, may we not expect that the solution of the present Italian difficulty will be found in Louis Napoleon assuming the temporal government of Rome, transferring the occupant of the Vatican to Paris with increased spiritual power and wealth, where his chief occupation will be in seeking to persuade men to worship his mighty protector, who has already become the wonder and admiration of the world?—I am, dear sir, yours faithfully,

B. W. Savile.

Newport, *Aug.* 8, 1859.

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*To the Editor of the Quarterly Journal of Prophecy.**

Dear Sir,—"One who Dislikes Foolish Talking and Jesting" has overshot his arrows (in your last number) at the member for West Surrey; and I regret the repetition of that evil-spirit-rapping, of which your journal was made a medium, six years ago—*vide* No. XX., July 1853.

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* We insert the following letter, as shewing how fully Mr Drummond is *sympathised* with by the members of his sect, even in his most questionable eccentricities.—Ed. *Q. J. P.*

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Surely a candidate on the hustings of a county election may make "a clever and humorous speech" without the fear of a theological journal before his eyes; whilst it would be a grave offence against common sense and general freedom for any one, on such an occasion, to assume the ecclesiastical office, or, "to give himself wholly to the ministry, like Paul," as your correspondent suggests, in violation of the apostolic injunction, "Let all things be done decently and in order."

Excepting the unmeaning expression, "for goodness' sake," (though I do not class it in the vocabulary of "swearing,") I see nothing in your correspondent's *quotations* to authorise his "dislike," &c. *Most* of them are not Mr Drummond's own words, but are remarks made by others; and for want of fair discrimination herein, your correspondent's censures are more fastidious than truthful. For instance, he *asserts* that "*Mr D. calls* men in jest poor devils!" whilst he *proves* Mr D.'s language is only "*But they say*, those poor devils!"

I, for one, approve the terms adopted by Mr D., as plainly, strikingly, and correctly descriptive of the facts mentioned—such as the twistings and turnings of the two cabinet ministers referred to, who really *have* been (both) "turned out without a month's wages or a month's warning," and who actually and frequently *have* "upset the state coach." These terms not only truly convey the facts of the case, but they are commonly used and approved as such by all parties; and I trust Mr D. will not be deterred from expressing either his political or theological opinions in the way most natural to him, and "not as the scribes." Even Paul had to ask, "Am I not an apostle? am I not free?"

I have no objection to plead guilty to a preference of cheerfulness to lamentation—of mirth to sadness—like one who daily "expects his Lord, the coming Bridegroom," "holding up my head" as if "redemption drew nigh;" and, from my experience (of half a century) as the son of a popular London preacher—as a member of the ex-National Scotch Church—and last, not least, as (for many years) archdeacon of the Catholic Apostolic Church—I assert that more injury is done to the general cause of religion by puritanical mournfulness than by constitutional cheerfulness. Thus, your correspondent's grave and cynical letter is more objectionable in many respects than Mr Drummond's "clever and humorous speech."

Permit me to record (for the first time) an anecdote of the beloved Edward Irving, whose solid wisdom and sparkling wit well combined the solemn and the cheerful with the devout and the truthful. On being called to the office of deacon, with approval of the large church then assembling in Newman Street, I hesitated acceptance thereof, on the good ground of not possessing that "gravity" which the apostle clearly made a needful qualification. Your correspondent would have said, "Stand by." Edward Irving said, "*Serve the Lord with your cheerfulness, and assume not a gravity which you have not!*"

With this mention of my illustrious pastor, allow me to introduce his opinion of Henry Drummond, as a good *set-off* to your correspondent's "dislike," &c. I quote from the Dedication to Mr D. of "Edward Irving's Occasional Sermons," vol. iii.:—

"To waive all considerations of personal friendship and esteem, no one whom the religious stir and tumult of the last thirty years hath brought conspicuously before the Church, hath so strenuously served her best interests through good and bad report, or doth so well deserve her thanks, as doth the man who brought forward from their obscurity and persecutions both Burckhardt and Wolff, and upheld their way against the sharp tongues of prudential and worldly-wise Christians; who laid the foundation of the Continental Society, and hath built it up in the frown and opposition of 'the religious world;' who detected and dragged to light the false reports concerning the

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state of religion on the Continent, with which the Bible Society, in its palmy times, had glozed the charitable ear of the Church; who hath stood forth as the friend and patron of every society which hath any shew of favour to the Jews; and, finally, who hath taken us poor despised interpreters of prophecy under your wing, and made the halls of your house like unto the ancient schools of the prophets. . . . . For you were not afraid of Ahab or of Jezebel, and hid us not in your Evelyn's rocky cave, to feed on roots and water, but entertained us as princes are wont to entertain the most excellent men of their court. For which may the Lord enlarge still more your generous heart, and still more enrich your generous store."

I have only to express regret that one who has laid at the foot of the Cross the pride of high station, the privileges of great wealth, and the power of varied talents, and who, long before the establishment of your journal, proclaimed and defended "the coming of the Lord," when to do so was very obnoxious, and all but ruinous, should be twice assailed in your pages by brethren of the same hope, and made "an offender for a word" or two, used (chiefly as quotations) in the freedom and excitement of a political meeting, whilst his life-long services of hospitality, benevolence, patriotism, and catholicity pass unmentioned!

To counteract the impression which your correspondent's intimations convey, that Mr D. is merely a political "talker and jester," more merry than wise, (though I would rather be merry as he is, than wise as his censor,) I refer to any of his recent publications on subjects the most solemn and essential, treated with appropriate gravity and spirituality, with a desire to learn "the whole counsel of God," to say nothing of the author's early and numerous writings in promotion of the particular objects of your own labours, although you have never favoured your readers with any review of, or extracts from such writings, which would have been more congenial and ornamental to your pages than the correspondence I am protesting against.

The concluding remark is so extravagant as to induce me to request its explanation. "It is one of the signs of the last days that men assuming exclusive apostolicity for themselves, and exclusive catholicity for their church, should yet use unbecoming slang—one day speaking in an unknown tongue, and the next day swearing!"

Something of this sort I have met with in *The Record* newspaper, certainly not in the Record of Truth. Your correspondent is not only guilty of "foolish writing, unbecoming slang," &c., herein, but is illustrating in his own case that indisputable sign of the last evil times, "Men shall be false accusers." So I fear.—With respect, I am, dear sir, your humble friend,

OL.VER LYNDALL.

HULL, *Aug.* 10, 1859.

To the Editor of the Quarterly Journal of Prophecy.

HEB. III. 15 TO HEB. IV. 11.

SIR,—It has occurred to me that the real import of "the rest," referred to in the above passages, is addressed "to the brethren" only; for St Paul says, "We are made partakers of Christ," (as members, doubtless, of His mystical body,) "if we hold fast" (shewing the adoption by faith) "the *confidence* and the rejoicing of the hope firm unto the end." This seems clear from the context; for it is added, "some, when *they had* heard, did provoke."

Now, the meaning of the word "rest" is a *cessation*, one of leisure, so to speak; and in the passages given it may have this meaning, and not of *continuity*.

The promise of "the rest" spoken of must, therefore, be "the heavenly calling," or "the calling up," or "rapture,"—"seeing, therefore, that *some*

must enter *therein*," doubtless the heavenly Jerusalem, "to escape these things coming upon the earth," when they shall meet Him in the air!

The "high calling in Christ Jesus" evidently refers to the "rest that remaineth," which *He* (not Joshua, as many learned divines would have us read,) had promised them.

It is called "a day:" "For if Jesus had given them *rest*, then would He not afterward have spoken of *another day*"—"the day of the Lord," as manifestly appears from the subjection that "the Son shall also be unto *Him* that put all things under Him, that God may be all in all."

"The rest that remaineth," however, has also a reference to the Abrahamic promise of the land of Canaan, as the passage illustrates; so that there is a twofold import—the *terrestrial* and the *celestial;* for the glory of the one differs materially from the other.

During the *terrestrial* "rest that remaineth," the nations of the earth are to walk in the light of the heavenly, where the glory that excelleth shall shine over them as the Shekinah; and it was unto this royal city St Paul must have applied the words, "that he pressed on toward the mark for *the prize* of the high calling (or calling up) in Christ Jesus," as the Lamb's Bride.

It is declared in this chap. iv., that it was "the rest" preached in the gospel. Now this good news has a superlative place to the Abrahamic promise. Hence the necessity for believers remembering the words of St Paul—"Wherefore, *holy brethren*, partakers of the *heavenly* calling, consider the Apostle and High Priest of *our* profession, Jesus Christ," "whose house are we, if we hold fast the confidence and the *rejoicing of the hope* firm unto the end."—I am yours, &c.

J. C. S.

Poetry.

LORD, COME AWAY!

HAND and foot are weary,
Brow and eye are weary,
Heart and soul are weary;—
Lord, come away!

Years are swiftly flying,
Heaven and earth are sighing,
And thy Church is crying,
Lord, come away!

Broken lies creation,
Shaken earth's foundation,
Anchorless each nation;—
Lord, come away!

Kingly props all failing,
Boldest bosoms quailing,
Fear forlorn prevailing;—
Lord, come away!

Thrones of ages shaking,
Bonds of empire breaking,
Sullen priesthoods quaking;—
Lord, come away!

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Evil darkly reigneth,
Nought of love remaineth,
And thy Bride complaineth;—
Lord, come away!

Might the right is wronging,
Sworded millions thronging,
Earth's misrule prolonging;—
Lord, come away!

Lonely hearts are singing,
Loyal souls are clinging
To the light upspringing;—
Lord, come away!

Calm, 'mid night-winds blowing,
Long has faith been sowing;
See the life-seed growing;—
Lord, come away!

'Tis no time for sorrow,
See the glorious morrow,
Its gladness let us borrow;—
Lord, come away!

'Tis no time for dreaming,
See the day-spring's gleaming
Through the darkness streaming;—
Lord, come away!

Sounds the last long thunder,
Bursts the day of wonder,
Glory, gladness yonder;—
Lord, come away!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL 1860.

Art. I.—THE KINGDOM OF CHRIST, AND NATURE OF THE AGE TO COME.

(*Continued from p.* 26.)

Chapter II.

That all the descendants of Israel, then living, will be restored to their own land. That they will be exalted to great national dignity and power; and be constituted, under the Messiah, the rulers of all other nations.

That the reader's mind may be prepared to enter more fully into the precise and proper meaning of the Scriptures about to be produced, his particular attention is requested to the following preliminary observations.

1. A distinction is made in some of them, between *Israel* and *Judah;* the reason of which is as follows:—After the division of the kingdom in the time of Rehoboam son of Solomon, the ten tribes which separated were called, *the kingdom of Israel;* and their descendants are collectively called by the prophets, *Israel,* and sometimes *Ephraim;* because Ephraim, the younger son of Joseph, had the birthright conferred on him instead of Reuben. See 1 Chron. v. 1, 2. And also, because the tribe of Ephraim was superior to the others in number and political power. The two tribes of Judah and Benjamin, which remained with Rehoboam, constituted *the kingdom of Judah;* and their descendants, together with some who fell to them from the other tribes, particularly Levi, were collectively called *Judah.* Since their general dispersions, the descendants of the ten tribes have been called *Israelites*; and those of the other, *Jews.*

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2. When the word *Israel* or *Ephraim* occurs in the same passage together with *Judah*, the two former are to be understood in a limited sense, for the descendants of the ten tribes. But when the word *Jacob* is used, and such phrases as, *the seed of Jacob—the house of Jacob—Jacob's tents—Jacob's troubles*, it is to be understood as comprising *the whole house of Israel.* Likewise, when the term *Israel* occurs without Judah being mentioned, it generally has the same extensive import.

3. The ten tribes were carried away captive into Assyria by Shalmaneser about seven hundred and twenty-one years before the birth of Christ. The captivity of the two tribes of Judah and Benjamin by Nebuchadnezzar king of Babylon, took place about five hundred and eighty-eight years before Christ.

When the return of the Jews from Babylon was ordered by Cyrus, very few of the ten tribes returned with them; and many of the Jews themselves (some writers say, the greater part,) being comfortably situated and settled, remained behind in Chaldea, &c. Those who are scattered throughout the various nations of Europe are mostly Jews, the progeny of those who were captivated and dispersed by the Romans, about forty-eight years after our Lord's crucifixion. The residence of the descendants of the ten tribes, and also of those of the large remnant of the Jews that remained in Babylonia, is generally supposed to be in different parts of Asia.

4. From the last observation, it undeniably appears, that the *whole house of Israel* never yet have returned to their own land. And as some of the following passages predict this circumstance in the most explicit manner possible, we may rest assured, not only that their accomplishment is yet future, but also that it will infallibly take place.

5. As there are many passages in various parts of the prophetic word, particularly in Jeremiah, which, although certainly referring to events yet future, may, nevertheless, be objected against, on the supposition that they related to, and were fulfilled in, the return from the Babylonish captivity; all dispute on that head is prevented by producing those only, which, from the nature of the language, or the circumstances therein predicted, incontestably prove that they never yet have been fulfilled; and consequently, that they must refer to times yet to come.

Although the belief of the literal accomplishment of these predictions appears, upon the whole, to be gaining ground; yet as there are some eminent and highly esteemed literary characters who unhappily reject this interpretation, it will be

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necessary to be the more explicit on this head, in order to defend the *veracity*, and *propriety of conduct* of the Most High, which are thereby so directly, although undesignedly, attacked and impeached.

I. *That all the descendants of Israel, then living in the flesh, will be restored to their own land.*

1. Isa. xi. 11, 12, " And it shall come to pass in that day, that the Lord shall set his hand *again the second time* to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of *Israel*, and gather together *the dispersed of Judah from the four corners of the earth.*"

It is generally granted, that by " the isles," or " islands of the sea," the European countries are designed by the prophets. Now it is very certain, that during the Babylonish captivity, the seed of Jacob were not scattered through the nations of Europe; much less were the descendants of Judah dispersed into the four corners of the earth. This prediction, therefore, can by no means apply to the return from their captivity in Babylon. And that no such *second general return* as is here described has ever taken place, is well known to all who are acquainted with the history of nations. And also, that the *dispersed of Judah* have never yet been gathered together from the four corners of the earth is undeniable. It is perfectly certain, therefore, that the fulfilment of this prediction is yet future. This is the point that is intended in the first place to be established.

2. Jer. xxiv. 6, " For I will set mine eyes upon them for good, and I will *bring them again to this land:* and I will *build them,* and *not pull them down:* and I will *plant them,* and *not pluck them up.*"

The literal seed of Jacob, to whom alone the words can rationally apply, remain to the present day *pulled down,* as to their national policy, and *plucked up* out of their land; this no one will attempt to deny. Its accomplishment therefore is yet future.

3. Jer. xxx. 3, " For, lo, the days come, saith the Lord, that I will bring again the captivity of my people *Israel and Judah,* saith the Lord: and I will cause them to return to *the land that I gave to their fathers,* and they shall possess it." Again, ver. 10, " Therefore fear thou not, O my servant Jacob,

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saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and their seed from the land of their captivity; and *Jacob* shall return, and shall be *in rest*, and *be quiet*, and *none shall make him afraid*." Also ver. 18, 19, "Behold, I will bring again the captivity of *Jacob's tents*, and have mercy on his dwelling-places; and the city shall be builded on her own heap, and the palace shall remain after the manner thereof. And I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small."

Whoever impartially considers the nature of the language, cannot fail to see, that it is impossible to apply to those verses, consistently with reason, any other than a literal interpretation, without subjecting them to the greatest violence, and subverting their very essence: and he must also be convinced that the circumstances therein predicted have never been fulfilled.

4. Jer. xxxii. 37–42, "Behold, I will *gather them out of all countries*, whither I had driven them in mine anger, and in my fury, and in great wrath; and I will *bring them again unto this place*, and I will cause them to *dwell safely*: and they shall be my people, and I will be their God: And I will give them *one heart*, and *one way*, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will *not turn away from them to do them good*; but I will put my fear in their hearts, that *they shall not depart from me*. Yea, I will rejoice over them to do them good, and I will *plant them in this land* assuredly with my whole heart, and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon *this people*, so will I bring upon them all the good that I have promised them."

Those who are at all acquainted with the history of the Jews and Israelites, cannot be ignorant, that they never have been *gathered* out of all countries. That they never have continued to *dwell safely*. That they never have been so *united*, as to have *one heart* and *one way*. That they now are in a state of departure from God; and that God *has turned away from them to do them good*. That they are *not planted in their land*. That they are still suffering the evil *which the Lord has brought upon them*; and that they never yet have experienced *the good which He has promised them*. All this is too manifest to be controverted.

5. Hear also the testimony of the Most High by the prophet Ezekiel, (xxxvi. 9–15,) wherein he personifies the land, the

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mountains, and hills of Israel, and addresses them as follows;—"For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, *all the house of Israel, even all of it:* and the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt *no more henceforth bereave them of men.* Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; therefore thou shalt *devour men no more,* neither *bereave thy nations any more,* saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause *thy nations to fall any more,* saith the Lord God."

A laboured proof that these predictions never have been fulfilled would be a mere waste of time.

6. The purport of the 37th chapter consists of predictions of the return of *the whole house of Israel to the land in which their fathers had dwelt;* their being made *one nation* under *one king;* their being *cleansed from sin;* and their *continuance in that state.* All which undeniably remain to be accomplished.

7. Chap. xxxix. 25, "Therefore thus saith the Lord God; Now will I *bring again* the captivity of *Jacob,* and have mercy upon *the whole house of Israel,* and will be jealous for my holy name." Ver. 27, 28, "When I have *brought them again from the people,* and *gathered them out of their enemies' lands,* and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but *I have gathered them into their own land, and have left none of them any more there.*"

While there are any Jews remaining in England, no Englishman can be at a loss to know and determine, that this prediction has not had its accomplishment.

8. Amos ix. 14, 15, "And I will *bring again* the captivity of *my people Israel,* and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will *plant them upon their own land,* and

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they shall *no more be pulled up out of their land* which I have given them, saith the Lord thy God."

The futurity of the accomplishment of this, also, is incontestable.

9. The prophet Zechariah also, who prophesied after the return from Babylon, says, chap. viii. 7, 8, "Thus saith the Lord of hosts; Behold, I will save my people from the *east country*, and from the *west country;* and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness." Again, ver. 20–23, "Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and *strong nations* shall come to seek the Lord of hosts *in Jerusalem,* and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

In the 12th, 13th, and 14th chapters also a variety of incidents are predicted, which it would be tedious to recite, and which in a *peculiar manner* relate to the seed of Jacob; but which, it must be acknowledged, have never yet been realised.

10. To this subject belong also those hitherto mistaken words of our Lord, Matt. xxiv. 31, "And he shall send his angels with a great sound of a trumpet, and they shall *gather together his elect* from the four winds, from one end of heaven to the other."

This passage most probably refers to that final, miraculous gathering which will take place after our Lord's second coming; and will be more particularly attended to in another part of the work.

Those *angels,* or *messengers,* appear to be the same instruments which are called, Jer. xvi. 16, *fishers* and *hunters,* who will hunt them from every mountain, &c. That this is the real meaning of our Lord's words, will appear from their connexion with the two preceding verses. Ver. 29, 30, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light. And the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son

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of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

This "*coming* of the Son of man," doubtless, refers to His future personal coming to set up His kingdom on earth. And the mourning of the *tribes of the earth*, evidently appears to be the same with that mentioned by the prophet Zechariah, (chap. xii. 10–14), which see. In the "tribulation of those days," spoken of ver. 29, just cited, our Lord seems to include all the long and complicated calamities which have been, and will be endured by the Jews, from the beginning of the siege of Jerusalem by the Romans, till the end of their sufferings by the incursion of Gog and Magog; but having, nevertheless, peculiar reference to the *latter part of the tribulation*.

11. That the dispersions of the seed of Israel will not be *perpetual*, is clearly ascertained also by St Luke, in his representation of the subject as predicted by our Lord. (Luke xxi. 24–28.) Speaking of the penal calamities then about to be inflicted on the Jewish nation, our Lord says, ver. 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles,"—(How long? For ever? No! it will be only,) "*till the times of the Gentiles be fulfilled.*" *The times of the Gentiles* certainly signify the times during which the Gentiles will be permitted to *tread*, or *inhabit* that city, together with the Holy Land.

It is generally, and perhaps justly, believed that these times will be fulfilled, or have an end, at the close of the twelve hundred and sixty years' reign of the papal beast. About that time, therefore, or soon after, we may expect Jerusalem will again be inhabited by her rightful owners, the Jews.

12. The great apostle Paul, likewise, appears to express the same sentiment, Rom. xi. 25, 26, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until the fulness of the Gentiles be come in.* And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall *turn away ungodliness from Jacob.*"

This clause, "until the fulness of the Gentiles be come in," seems to signify the full time intended by the Most High, for the Jews to be persecuted or molested by the Gentile nations. This time, of course, must comprise the persecution that will be inflicted on them by the army of Gog; for it is

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certain, ungodliness will not be turned away from Jacob before that time. There is no just ground from Scripture to suppose that the fulness of the Gentile nations will be converted before the Jews: many passages concur to prove the reverse, as will be seen in the course of the work.

From these passages, and very many more that might have been quoted, we see, that numerous circumstances are predicted in them which never yet have come to pass. That they will at some future time, and in *some manner or other*, be realised, must be maintained by all who believe them to be of Divine origin.

But is that fulfilment likely to be *literal*, or only *figurative?* This is the great point now to be decided, and a point it is of unspeakable importance; on which depend, not only the hopes and expectations of the seed of Abraham, but in which the veracity of God, and the rational meaning of His Word are also in a peculiar manner concerned.

The following considerations shew, that a literal accomplishment was contemplated by the Most High:—

First, From the nature of the language.

1. The expressions made use of by the prophets in those quotations, everywhere *appear* to sustain a literal sense. And the supposition that a Being of infinite wisdom and propriety should uniformly have used such language, while He intended it to be understood in a sense entirely different,—is so derogatory to His honour as to be by no means admitted.

2. There is nothing in them which clashes with, or counteracts the literal sense, so as to render it necessary to understand them figuratively. It is acknowledged, indeed, that while the idea of a literal conflagration was received as a Scriptural truth, there did exist the strongest reason for rejecting the literal interpretation, on account of the *endless duration* of the circumstances so frequently and explicitly expressed therein, and inseparably connected with them. These two ideas—namely, that of a literal conflagration, and that of the literal sense of those passages which express the endless duration of the human state—will be found perfectly irreconcilable. But then, it should be observed, that if a literal import be inadmissible in those wherein the perpetuity of that state is asserted, it ought to be equally rejected in all the rest which refer to the same subject, although the duration is not expressed. But most commentators have paid no attention to this; but have interpreted some literally, and others figuratively, just as it suited their purpose.

But if the ideas here offered be admitted, this difficulty

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exists no longer: the reader will see in a subsequent chapter, that the literal sense of those passages that refer to the restoration of the seed of Jacob to their own land, and the perpetuity of their temporal prosperity therein, may be fairly defended, in its full extent, without the least real opposition to any other part of the sacred word.

3. The language of the prophets is so *definite*, and *peculiarly appropriate*, that it is impossible to apply the descriptions given in many of them to any other than the things which are expressed, without the greatest impropriety. For instance, *the mountains and hills of Israel—the land* that had *devoured men*, and *bereaved its nations—the land* wherein *their fathers had dwelt—their own land*—their *return thither*—their *entire gathering* out of all *other countries—the houses* of *Judah* and *Israel*, so peculiarly distinguished from each other, and from the Gentile nations, with many others of a similar kind: what explication of a spiritual nature can be given to these expressions, without such a degree of straining as makes the language altogether unworthy of the Divine Being?

4. There are no expressions, nor even so much as a *hint*, given in any of them, that can be considered as a *clue* to lead to a conclusion that their contents are figurative; but on the contrary, everything that is calculated to convey the idea, that a literal signification was decidedly intended.

Second, From the consequences which result from adopting the figurative sense. Take a few of them as follow:—

1. It directly imputes to the Most High, the greatest impropriety and disingenuity; by representing Him as expressing His mind in language that is calculated to convey ideas altogether different from, and such as could have very little, if any, relation to, those which were really intended by Him. And what can be a greater insult to the Divine Majesty, than to exhibit Him as saying one thing, and meaning another? and that without any cause for it whatever. It may be pleaded, "that the Lord has an undoubted right to convey His will to men in whatever kind of language He pleases." This is admitted, but it cannot be allowed that Infinite Wisdom and Truth can ever act the part just described.

2. By depriving them of their literal sense, the propriety of the figures used in many of them is totally destroyed. For, if the language be really figurative, it is evident, that the figures are improper, and by no means calculated to represent the things supposed to be intended by them. But it may safely be depended on as a most certain maxim, that

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when the Lord speaks to man in figurative language, the figures made use of are proper, expressive, and easy in their application. And whenever they appear to be otherwise, there is every reason to conclude that the application has been mistaken.

3. The giving them a figurative aspect, has involved them in the greatest obscurity—rendered them perfectly irreconcilable with other passages; and, if admitted, would patronise such a degree of arbitrary interpretation, as would make their meaning altogether uncertain. We might with great propriety apply to this, the remark made by the very learned, pious, and ingenious Dr A. Clarke, on Origen's method of interpreting Scripture. A method, not more calulated to supersede its real signification, than the depriving the passages before referred to, of their literal import. He justly says, "that if such a mode of exposition were to be allowed, the trumpet could no longer give a *certain* sound. Every passage and fact might then be obliged to say *something, anything, everything,* or *nothing,* according to the *fancy,* peculiar *creed,* or *caprice* of the interpreter." See his comment on the first chapter of Exodus.

It may not be improper to present the reader with a quotation from Mr Bicheno, on the necessity of retaining the literal sense of the predictions above cited, together with a variety of others which he has brought forward on the subject. He says—

"These are a few of the Old Testament prophecies, which give the most unequivocal assurance, not only that both the houses of Israel shall be gathered and united in the latter days; but, that an extraordinary degree of holiness shall be seen among them, and that they shall long enjoy unexampled peace and prosperity. Surely, if there be any meaning in words, this must be taught by the language of the prophets; and if all this, with what goes before, relative to their return, can possibly be strained and tortured, till it mean nothing more than what followed their return from Babylon, when a few Jews, by permission of their masters, rebuilt their city and temple, and formed a petty state in Palestine, which stood tottering for about five hundred years, exposed to the perpetual assaults of its enemies, and scarcely ever enjoying the shadow of freedom, till at last it was entirely subverted by the arms of Titus, and they dispersed over the face of the earth; or, what is full as strange, if all this can be allegorised, and the return of banished Israel to the land which God gave to Abraham, the rebuilding of Jerusalem, and the succeeding blessings of which the prophets speak, mean the gathering wandering sinners to Christ by the preaching of the gospel, the building up of a church for God of Gentile converts, the spiritual seed of Abraham, and the peace and prosperity of soul which believers enjoy: if the language of the prophets, I say, can be made to signify nothing more than this, or only something like, then our Scriptures are, indeed, a mere nose of wax, which may be twisted to anything, and unbelievers have a right to make the most of it. No; the holiness, power, splendour, and peace, of

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which the prophets have spoken, and of which the Jews are the heirs, have never yet been seen. For the homage which the kings of the earth are to pay them, they have hitherto experienced nothing but contempt, or the most direful wrath. If we look for peace, war has pursued them; if we look for prosperity and splendour, behold, they are scattered among all nations; and we see little but what fills with loathing and disgust. Do we look for holiness? Behold, bigotry, superstition, and wickedness, for the sake of which the wrath is come upon them to the uttermost. A strange fulfilment of the promise, *Thy people shall be all righteous; they shall inherit the land for ever. I will make thee an eternal excellency, a joy of many generations.* To the Jews the Messiah was promised, from them He sprung, to them He was to be a blessing. But what blessing has the nation of the Jews hitherto received from Christ? When He came, they murdered Him, as their prophets had foretold; and for more than seventeen hundred years they have been removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither they have been driven. (Jer. xxiv. 10.) A time must therefore come, when the Messiah must reign for the good of the Jews, and when the Gentiles shall see their righteousness, and all kings their glory; for, if they perish in their present miseries, the prophecies prove nothing, and our faith is vain."—*Restoration of the Jews*, pp. 38, 39, first edition.

It may, then, be no unfair conclusion, that if those passages are not to be understood literally,—and if no such temporal good is really intended for the seed of Jacob, as those promises so explicitly hold out to them; then, the wisdom, the justice, and veracity of God will sustain an eternal blot.

II. *That they will be exalted to great national dignity and power; and be made, under the Messiah, the principal rulers, or governors over all other nations.*

1. Ps. xlvii. 3, "He shall subdue the people under us, and the nations under our feet."

With the greatest propriety, this verse, and indeed the whole Psalm from whence it is taken, may be viewed as an emphatical prediction of circumstances which will take place when the Redeemer shall begin to exercise His temporal power, as "King over all the earth," ver. 2, 7. The Israelites, as the *peculiar subjects* of His Divine monarchy, are represented as the speakers. There cannot be a better explanation of this passage than is given by an author quoted by Dr Cooke in his comment on the words—"He, this great God, who is to be revered by all people, to whom all knees shall bow, who is constituted and appointed King over all the earth, He shall render all the nations of the world subject to the rules which shall be delivered under His authority by persons of our country; from whence His all-subduing law shall go forth."

This is a full and clear, although concise illustration of it.

2. Isa. xlix. 23, "And kings shall be thy nursing fathers,

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(or nourishers,) and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet."

It is apparent, that the language of this verse is somewhat figurative; but the idea designed evidently is, that every possible assistance will be rendered, and the greatest respect and homage paid, by the kings or governors of nations, to the people that are here intended; and no one who reads the chapter with any attention, and without prejudice, can entertain a doubt that the literal seed of Jacob, after their renovation, will be that people.

3. Isa. lx. 10, "And the sons of strangers shall build up thy walls, and their *kings shall minister unto thee:* for in my wrath I smote thee, but in my favour have I had mercy on thee." Ver. 12, "*For the nation and kingdom that will not serve thee shall perish,* yea, those nations shall be utterly wasted." Ver. 14, "The sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet."

The peculiarity of the language of these quotations fully evinces their sense to be literal; and that the circumstances therein predicted have never hitherto been realised, is undeniable. The grand purport of them evidently is, that such a degree of honour and power shall be conferred on, and secured to, the literal posterity of Israel by the Divine Being, as will cause the surrounding nations, and even their kings, tŏ revere and serve them. And *the subjection of all nations* to their delegated power is assured to them in the clearest and strongest manner possible. No alternative will be offered to the nations of the globe, but *submission* or *destruction.*

4. Isa lxi. 4–6, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named *the priests of the Lord:* men shall call you *the ministers of our God:* and ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

The language of this passage is so plain that a comment is almost needless. Their political elevation above other nations, and their being dignified with some peculiar offices under the Messiah, are most unquestionably implied.

5. Jer. xxx. 19, 21, "I will multiply them, and they shall not be few; I will also *glorify them,* and they shall not be small. And their nobles shall be of themselves, and their governor

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shall proceed from the midst of them; and I will cause him to *draw near,* and he shall *approach unto me.*"

Here also, peculiar honour is implied in the phrase, "I will *glorify them,* and *they shall not be small.*" It certainly means, that He will raise them to peculiar eminence; and that their national condition should be no longer *low,* or *mean.* And the clause, "I will cause *him to draw near,* and *he shall approach unto me,*" seems to imply, that their *sub-governor* will be honoured with immediate access to, and familiar intercourse with the Lord Jesus.

6. Jer. xxxiii. 9, "And it (that is, the united nation of Israel and Judah, see ver. 7), shall be to me a *name of joy, a praise, and an honour before all the nations of the earth,* which shall hear all the good that I do unto them: and they shall *fear* and *tremble* for all *the goodness,* and for all *the prosperity* that I procure unto it."

From the nature of the circumstances here predicted, and particularly from the preceding verse, it is absolutely certain that it looks forward to future times. It probably refers to that time, when the power over the nations will be conferred upon them; and which, it is probable, will be made known to the kingdoms of the world in some extraordinary manner, or by some very peculiar sign. But the quotation plainly informs us, that there will such *distinguishing* and *amazing* favours be conferred on the Israelites, as will fill the surrounding and distant nations with astonishment, and cause them to tremble. What the precise nature of all those favours will be, it is impossible at present to determine: but doubtless, one, and not the least of them will be, the *personal presence* of our blessed Lord himself among them. And possibly, the descent of the heavenly Jerusalem may also be referred to.

7. Micah iv. 2, 3, 7, 8, "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and *rebuke strong nations afar off;* and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. And the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even *the first dominion;* the kingdom shall come to the daughter of Jerusalem."

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The circumstances predicted in these verses never have taken place. Our Saviour's literal reign in Mount Zion, as the seat of His supreme authority; the wide extension of His power, by *rebuking*, or punishing *strong nations afar off;* and the investing the Israelites with the *principal dominion* over all nations—subject, however, to Him; are points that are most unequivocally contained in the words. What else can be designed by, "*the first dominion*," and "*the kingdom*" that shall come to the daughter of Jerusalem, but that universal kingdom or dominion which is to be given them, Dan. vii. 27, where it is termed, "*the greatness of the kingdom under the whole heaven?*"

8. Zech. xiv. 16–19, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship *the King*, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

The former part of this passage refers to the invasion of Judea by Gog and his multitude, and predicts the consequences which will succeed their destruction, with regard to the few of them that escape.

Now the reader is earnestly entreated impartially to consider the language, and the nature of the circumstances contained in it: and then, with an unprejudiced mind, let him say, what ideas, consistent with reason or propriety, can be affixed to it other than those which are so plainly expressed? Whatever may be intended by "the feast of tabernacles," it is clear, that all the families of the earth, (meaning probably, all the royal families,) will be required, under painful penalties, to submit to those institutions that Infinite Wisdom shall see fit to prescribe. The literal Jerusalem is certainly intended, and the super-eminence of the Israelitish nation may be considered as implied.

9. Rom. xv. 8–12, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto

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thy name. And again, he saith, *Rejoice ye Gentiles with his people.* And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to *reign over the Gentiles;* in him shall the Gentiles trust."

The importance of this passage in illustrating the subject before us is very great. By an attentive examination of its import, we shall not fail to find in it the following particulars.

1. A manifest *precedence* and *superiority* given to the literal seed of Jacob, ver. 10, "Rejoice, ye Gentiles, *with his people.*" They are particularly distinguished from the believing or renovated Gentiles, and are called by way of eminence, "*his people,*" and are, undoubtedly, the *proper primary heirs* of those peculiar privileges and promises referred to in ver. 8; and the Gentiles are represented as rejoicing in the *secondary* possession of those blessings *with his people.* Although the Gentiles will be partakers, and in some sense, *fellow-heirs* of many of those high privileges, yet they will flow to them from, or through, the Jews. Indeed, in several other places, the apostle plainly asserts the advantages of the Jew *every way* over the Gentile. Thus we see, in the promises and possession of peculiar privileges; in the rewards of consequent obedience; and also in the severer punishments of disobedience; it is "*to the Jew first,* and then to the Gentile."

The tenth verse is a quotation from Deut. xxxii. 43, "Rejoice, O ye nations, *with his people:* for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto *his land,* and to *his people.*"

As these words of Jehovah by Moses are so closely connected with those of the apostle, we will take a view of them in this place. They form the conclusion of that remarkable and prophetic song, which at God's command he wrote, and taught to the children of Israel, that it might be a witness for the Lord against them in their then future generations.

After foretelling their apostasy from the Most High, and the punishments they would thereby bring upon themselves, He then in the conclusion of it raises their hopes of mercy, by informing them, That He will avenge their blood which will have been shed, and render vengeance to His and their enemies, and be merciful to *His land,* and to *His people.*

As the principal design of this song was to *warn them* against their revolt, and to shew them its dreadful consequences, a very explicit and copious assurance of final mercy

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would have been very incongruous; but the little that is said is sufficient to assure them, that mercy is yet reserved for them. What that mercy is which He has in reserve for *His people*, we have partly seen; but much more remains to be brought forward. The mercy intended for *His land*, we shall have abundant proofs of in the next chapter.

It is commonly supposed that this passage, and that of the apostle with which it is connected, have been, or will be fulfilled, by extending to His people the spiritual blessings of the gospel dispensation. But from a deluge of Scriptural evidence, we need not hesitate a moment to assert, that its full accomplishment will not take place in the present Aion, but in that which is to come. "*The beginning of revenges*," mentioned by Moses in ver. 42, whatever other rendering it may bear, emphatically refers to the time when the *stone*, spoken of Dan. ii. 34,—that is, the temporal power of the Messiah in the hands of the Jews,—will begin to smite the refractory kingdoms of the world, not by way of *malicious* or *sinful revenge*, but by the just appointment of the Most High, in order to bring about His merciful designs towards the human race.

2. Another thing contained in the apostle's words is, That in order fully to confirm the truth of God contained in the promises, (some of which we have been considering,) by fulfilling them, the Redeemer was purposely made "*a minister of the circumcision;*" that is, was of the Jewish nation, and the seed of David; for had He been of any other parentage, He could not have fulfilled those peculiar predictions and promises which were given to the fathers.

3. By comparing the apostle's words in the twelfth verse, with Isa. xi. 10, and the texts before produced, it will appear that it was impossible for him to understand the reign of the Messiah, (called *the root of Jesse,*) over the Gentiles in any other light, than by or through the instrumentality of the Israelites. And here another idea naturally suggests itself to our consideration, as being involved in what has been already advanced in this chapter, which is, that the subjection of nations, kings, princes, &c., to the Messiah, so clearly expressed in numerous passages, necessarily implies, at the same time, their submission to the Jews, as the instruments of His power over the nations. A few of those passages here follow, without any further remarks on them. Ps. ii. 8—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. lxxii. 8, 10, 11—"He shall have dominion also from sea to sea, and from the river to the ends of the earth. The kings

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of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, *all kings* shall fall down before him; *all nations shall serve him.*" Ps. cii. 15 —"So the heathen shall fear the name of the Lord, and *all the kings of the earth* thy glory." Isa. xlix. 7—"Kings shall see and arise, princes also shall worship because of the Lord that is faithful." Isa. lii. 15—"So shall he sprinkle many nations; the kings shall shut their mouths at him." Zech. ix. 10—"And he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

Although different propositions are intended to be proved in this and the preceding chapter, it is worthy of being particularly remarked, how strongly the passages brought forward in those respective chapters, illustrate, support, and confirm each other.

With regard to objections,—in adducing the proofs of the idea asserted in section I., some of the principal ones that have been brought against it have already been anticipated and answered. But the following also, by some, may be thought to have considerable weight, and forcibly to bear against the return of the Jews to their own land. It may be urged, that their return in a national capacity would necessarily revive, and keep up, the distinction between *Jews* and *Gentiles*, which the apostle seems to tell us in Eph. ii. 14, 15, is destroyed. "For he is our peace, who hath *made both one,* and hath broken down the *middle wall of partition* between us; having abolished in his flesh *the enmity,* even the law of commandments contained in ordinances; for to make in himself *of twain one new man,* so making peace." Now, (the objector may say,) to suppose that this distinction will receive such a reinforcement as the national re-establishment of the Jews must produce, would be to suppose, that our Lord will undo His own work, and build again the middle wall of partition which He himself has broken down. It is answered—

1. From the frequent use which the apostle himself makes of the distinction between Jews and Greeks, or Gentiles, it is evident that he could not mean, that it was then abolished, or at all intended so to be; and from many passages of Scripture that might be adduced, it plainly appears that it never will. Indeed, the Lord himself has given us an assurance of it by Moses, (Exod. iii. 15,) where He commands him to inform the children of Israel that, "the God of Abraham, the God of Isaac, and the God of Jacob,—*is his name for ever,* and *his memorial unto all generations.*" Now, if ever the seed of

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Jacob ceases to be a distinct people, what propriety would there be in the application of this title or memorial to the Lord *after* that time? We may therefore safely conclude, that the seed of Israel will continue a distinct people, as long as there are successive generations of men upon earth.

2. By "the middle wall of partition," which is broken down, the apostle evidently means the *ceremonial law*, which caused in the minds of the Jews of old, *a proud contemptuous enmity* against all those who did not submit to it; but which, by the introduction of the Christian dispensation, was abolished: faith in Christ, producing obedience to Him (and not the performance of the ceremonial law,) being therein made the condition of salvation for both Jews and Gentiles, it was calculated to become a general bond of unity. And when the Jews shall be restored to their land, and the Redeemer shall have fixed His throne in the midst of them on Mount Zion, whatever form of worship may be prescribed to them, the same will be imposed by Divine authority on all other nations. Isa. lxvi. 23—"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall *all flesh come to worship before me*, saith the Lord." The same idea is clearly expressed in Zech. xiv. 16–19, which has been lately cited. But it cannot be supposed, that the phrase, "*all flesh*," in Isaiah; and "*all the families of the earth*," in Zechariah, can mean all the population of the globe. Doubtless, their respective *royal families*, or *kings*, or *representatives*, each in his stated time, must be intended. It seems to coincide with Isa. lx. 11—"Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces (or wealth) of the Gentiles, and that *their kings may be brought*." The words of the prophet Isaiah, chap. ii. 3, will then have a more complete and emphatical fulfilment than ever they hitherto have had. "And many people" (by their representatives,) "shall go and say, Come ye, and let us go up to *the mountain of the Lord*" (meaning Mount Zion,) "to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

To section II., it is easy to divine, that many objections will be raised. The bare idea that a people so hated as the Jews have been, and so despised as they continue to be by many, will ever be elevated to *universal empire*, or rulers over all nations of the globe,—will probably appear to those who look only at natural causes, utterly improbable and extravagant.

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To those who "wade in wealth, and soar in fame," who possess the "pride of power, and pomp of state," the idea will be peculiarly obnoxious and grating. But the writer feels himself no way concerned to answer all the objections that may be raised by men "who fear not God, nor regard the operation of His hands." A sufficient answer to all such cavils is, "The mouth of the Lord hath spoken it." It is the sober-minded, who believe that the predictions which have been cited are the real word of Jehovah, whose objections and scruples he wishes more particularly to remove; and it is hoped, that what has been already advanced on the necessity of retaining the literal sense of those passages, will be sufficient to satisfy the minds of such readers on that point.

To urge as an objection their present scattered and degraded condition, would be a direct opposition to numerous prophecies which assert that this should be the case; that "they should be removed into all the nations of the earth, for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither they should be driven" (Jer. xxiv. 9); and that they shall also be finally raised from that state: "He that scattered Israel will gather him." (Jer. xxxi. 10.) And their elevation, after their gathering, cannot be too hard for Omnipotence.

Any apprehension that may be entertained of inconvenience or damage likely to be sustained by the nations, in consequence of the ascendancy of the Jews over them, is perfectly without foundation: for the next chapter will sufficiently evince, that such a degree of holiness will be possessed by the seed of Jacob, that their power, instead of being a curse, will become an unspeakable blessing to those nations.

Art. II.—GOG.

When the eminent commentator, Dr Adam Clarke, declared there were but "*two* opinions on this subject that appear to be *at all probable*—1. that which makes Gog *Cambyses*, king of *Persia;* and, 2. that which makes him *Antiochus Epiphanes*, king of Syria" (see Comment. in Ezek. xxxviii),—he manifested the low standard of prophetical knowledge in his own day, as he also supported a code of hermeneutics suitable to the age in which it was his lot to live. It is true that he quotes the opinions of others—such as *Mede*, who refers Gog to the *Americans; Houbigant*, to the *Scythians; Rabbi David Kimchi*, to the *Christians* and *Turks:* but he has

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omitted to notice the point on which the prophecy may be said to turn, viz., that the judgment upon Gog is the time of Israel's sanctification and complete restoration to that land which was given to Abraham and his seed as "an everlasting possession;" as it is written, "*Now* will I bring again the captivity of Jacob: *then* shall they know that I am the Lord their God. I will not hide my face from thee any more; for I have poured out my Spirit upon the house of Israel, saith the Lord God." Before entering upon the consideration of what is meant by Gog, let us note the *ipsissima verba* of Scripture on the subject:—

"And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, of the land of Magog, prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus saith the Lord God; *Behold, I am against thee,* O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of *the north* quarters, and all his bands: and many people with thee. After many days *thou shalt be visited:* in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, *and thou shalt think an evil thought:* and thou shalt say, I will go up to the *land of unwalled villages;* I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, *to take a spoil,* and to take a prey; to turn thine hand upon *the desolate places that are now inhabited,* and upon *the people that are gathered out of the nations,* which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, *to take a great spoil?* Say unto Gog, Thus saith the Lord; In that day when my people dwelleth safely, shalt thou not know it? And thou shalt come *from thy place out of the north parts:* and thou shalt come up *against my people of Israel,* as a cloud to cover the land; it shall be *in the latter days,* and I will bring thee *against my land, that the heathen may know me,* when I shall be sanctified in thee, O Gog, before their eyes. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; and I will call for a sword against him throughout all the mountains, saith the Lord God. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezek. xxxviii.)

And again,—

"Thus saith the Lord God; Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up *from the north parts,* and will

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bring thee upon the mountains of Israel: and I will smite *thy bow* out of thy left hand, and will cause *thine arrows* to fall out of thy right hand. Thou shalt fall upon *the mountains of Israel,* thou, and all thy bands, and the people that is with thee: and I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, *the bows and the arrows,* and the handstaves, and the spears, and they shall burn them *with fire seven years:** so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. And it shall come to pass in that day, that I will give unto *Gog a place there of graves in Israel,* the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it, *The valley of Hamon-gog. And seven months shall the house of Israel be burying of them,* that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown, the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And also the name of the city shall be Hamonah. Thus shall they cleanse the land." (Ezek. xxxix.)

To whom does the prophet Ezekiel refer when speaking of a certain prince, under the title of "Gog of the land of Magog?" That is the question for us now to consider. It will be seen that in our translation we have rendered it "Gog, prince of Rosh, Meshech, and Tubal," rather than "Gog the chief prince of Meshech and Tubal," according to our authorised version, as we follow the translation of the LXX.,† which rightly renders ראש as a proper name, (Rosh,) instead of the indefinite sense which our translators have given it of "prince." We think there are the strongest grounds for understanding the expressions, "*Rosh, Meshech,* and *Tubal,*" to refer respectively to

* May we understand these "seven years" the same as the "one week" mentioned in Dan. ix. 27? the first half of which appears to have had a *primary* fulfilment in the three-and-a-half years' siege of Jerusalem, so fully described by Josephus, who relates that, in the fourth year of the war, "on the 17th day of Panemus, the sacrifice, called the daily sacrifice, had failed, and had not been offered to God for want of men to offer it." (J. B. vi. ii. 1.) The last half seems to point to the "time, times, and half a time," (Rev. xii. 14,) when the devil will be permitted to exercise such marvellous power on this very earth.

† Γὼγ ἄρχοντα ῥὼς μεσὸχ καὶ θοβὲλ, are the words of the LXX. And the very learned Bochart observes, "Credibile est ex ראש, *Rhos,* et משך, *Mesech,* id est, Rhossis et Moschis, vicinis populis circa Araxim (de quibus Ezekiel) descendisse *Russos et Muscovitas,* gentes in Europæâ Scythiâ celeberrimas, quoque latissime patent."—*Phaleg.* l. iii. c. 13, p. 183.

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"*Russia, Muscovy,* and *Tobolsk,*"—in other words, pointing to that great northern power as the subject of this prophecy, and which at some future period will be brought into such close connexion with the restored Israelites, when they are dwelling securely in the land of their fathers.

Besides this, "Gog" is said to be "of the land of Magog." We find the name "Magog" * mentioned in the genealogies given in the tenth chapter of Genesis as one of the grandsons of Noah by whom "the isles of the Gentiles were divided in their lands; every one after his tongue, after their families, in their nations," (ver. 5,) and he is considered the common ancestor of the inhabitants of the countries now known as Asiatic Russia. Josephus (Antiq. l. i. c. v. § 1.) says, "The Magogites are called by the Greeks Scythians," *i. e.*, the ancient name of Russia; and Dr Hinde, in his epistle "De Mensuris Synensibus," remarks that the Mogul Tartars, now under Russia, are still called "Magogites" by the Arabian writers. We find that "Gog of the land of Magog, prince of Rosh, Meshech, and Tubal," is represented as possessing certain allies in his attack upon Israel, just as we have seen that "the eighth head of the beast" has ten allied kings or states who give him their power and strength. The allies of Gog, or Russia, in this future campaign, are specified as, 1. Persia; 2. Ethiopia; 3. Libya; 4. Gomer; 5. Togarmah—"Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee."

1. *Persia* appears to be one of the few countries which has retained the same name in ancient and modern times, and is that well-known kingdom which, in former days, supplanted the Babylonian monarchy, and borders the Asiatic provinces of Turkey on the east of the river Euphrates. The accounts of the splendid embassy which Persia sent to Russia on the accession of the present emperor, Alexander, to the throne, is significant of the more open alliance which will one day exist between these two empires according to the prophecy, and which has doubtless been much accelerated by the late attack which the English government thought it necessary to make upon Persia.

2. *Ethiopia,* or "Cush," as it is written in the Hebrew text, refers, we have reason to believe, to the country of *Arabia,* as Forster, in his magnificent work on the geography of that great peninsula, very clearly proves.

* "Magog," mentioned in 1 Chron. i. 5, is defined by the Chaldee Targum of Rabbi Joseph, written about A.D. 400, as "*Germany.*" Other copies read "Getia."

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3. *Libya*, or, according to the Hebrew, "Phut," appears to denote that large tract of country, as it is marked in Spruner's "Atlas Antiquus," which bordered the Roman provinces in the northern coast of Africa.

4, 5. *Gomer* and *Togarmah*, whose names are mentioned in the genealogies of Genesis, as descendants of Japheth, by whom Europe was peopled, are supposed by some to refer to Germany, and its affiliated nations. Jonathan, who was contemporary with the Simeon mentioned by St Luke as having held the infant Saviour in his arms, translates Togarmah in the Chaldee paraphrase as "*Medinah Garmania*," i.e., *province of Germany*. As it is called in the prophecy "the house of Togarmah of the north quarters," we may conclude that it may possibly refer to those countries north of Germany, now known as Sweden and Norway.

It is, however, a matter of considerable doubt as to what country is referred to by the name, "the house of Togarmah of the north quarters."* If the definition "north quarters" means merely north of Palestine, such as the country of Armenia, this future ally of Russia will be found, not in the Scandinavian nations, as we have supposed, but in some of the countries east of the Euphrates, and north of Palestine, at the eastern extremity of the old Roman Empire. Armenia certainly answers to this definition, for the first ruler of the country is stated to have been "*Haik*," the supposed son of "Togarmah," (Gen. x. 3,) and whose descendants governed the country for many centuries before the Christian era. After the defeat of Antiochus the Great, then sovereign of Armenia, by the Romans, it became divided into Armenia Major and Armenia Minor, the former on the left, the latter on the right bank of the Euphrates. Armenia Minor became a Roman province, whereas Armenia Major, though an object of unceasing contention between the Romans and Parthians, was never retained by the former. Successively possessed by the Persians and Turks, it has become in our day, during the late war, the battle-field of Russia and Turkey; and if this be the country referred to in the prophecy under the title of "Togarmah of the north quarters," it will certainly march along with Russia in its attack upon restored Israel.

"Gomer and all his bands," seem to imply some confederated states, just such as Germany at present possesses, and are clearly discoverable in these various branches of the Celtic

* Bonomi, in his "Nineveh and its Palaces," considers that "the Sagartii, or *Togarmah*, are a race of Scythians from the country lying between the Black and the Caspian Seas."—P. 11.

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family, whose language was spoken throughout the well-known Fatherland.

Such are the states and kingdoms, which will one day, we have Scripture warrant for so expecting it, be closely united with that great power, Russia, with which the western states of Europe and Turkey have recently been at war; and it is also not a little remarkable that the states which are mentioned in the prophecy as allied with Russia, are just *those states which surround the old Roman territory, i. e.,* "the kingdom of the beast."

Having thus seen to whom the power spoken of under the title of "Gog of the land of Magog, prince of Rosh, Meshech, and Tubal," refers, we pass on to consider his future action towards restored Israel. It appears from the prophecy, that when the Jews are dwelling peaceably in their "unwalled" or unprotected cities of Israel, which must necessarily refer to some time still future, Russia will "conceive a mischievous purpose against the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel." We see, further, that in this attack upon the unoffending Jews, (whose wealth, we may suppose, is the cause of their being attacked, and their unprotected state, represented as "the land of *unwalled* villages," naturally induces hopes of success,) Russia and her allies will meet with some tremendous overthrow, as it is said, "Thou shalt fall upon the mountains of Israel, *thou and all thy bands, and the people that is with thee.* I will give thee unto the ravenous birds of every sort, and the beasts of the field, to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God." So great at that time will be the slaughter of Russia and her allies, that the prophecy declares it will take a period of *seven months* to bury their dead, and their weapons will afford fuel to the children of Israel for no less than seven years after their repulse; for God hath declared, "Behold, it is come, and it is done; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth and set on fire and burn the weapons—*the bows and arrows*—and they shall burn them with fire *seven years; they shall spoil those that spoiled them,* and rob those that robbed them, saith the Lord God. In that day I will give unto Gog a place there of graves in Israel; *then shall they bury Gog and all his multitude,* and they shall call it the valley of Hamon-gog. And *seven months* shall the house of Israel be burying them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it

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shall be to them a renown, the day that I shall be glorified, saith the Lord God."

There is an incidental testimony to the correctness of applying the term "Gog" to Russia, that she is the only great power amongst the civilised nations of the earth which still retains the ancient arms of *bows and arrows* as weapons of warfare. Thus, Sir A. Alison, speaking of the prodigious efforts which Russia made to recruit her forces previous to the battle of Leipsic, A.D. 1813, notices the great number of Tartars and Baschirs who had come from the frontiers of China, armed with their primitive weapons of *bows and arrows,* (History of Europe, chap. lxxxi. § 5.) So, during the late war with Russia, the newspapers recorded that soldiers, armed with the same primitive weapons, from the distant Asiatic provinces of the empire, were seen in St Petersburg. And it is remarkable how frequently this power, whose weapons of warfare are "bows and arrows," is described as coming from the north (the characteristic marks of Russia) by the various prophets which foretell her attack as a judgment upon Israel. Thus, *e. g.*, Isaiah xiv. 31, "There shall come *from the north* a smoke, and none shall be alone in his appointed times." Jer. i. 14, "*Out of the north* an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of *the king of the north.*" Again, "I will bring evil *from the north,* and a great destruction," (Chap. iv. 6.) "Behold, a people cometh *from the north country,* a great nation; they shall lay hold *on bow* and spear." (Chap. vi. 22, 23.) "Behold, a great commotion out *of the north country,* to make the cities of Judah desolate." (Chap. x. 22.) We have seen how Ezekiel represents "Gog" as coming up "from the north parts." And so Joel, describing apparently the blessing to Israel after the repulse of Gog—"*Then* will the Lord be jealous for his land, and pity his people. The Lord will say to his people, I will remove far off from you *the northern army,* and will drive him into a land barren and desolate, with his face toward the east sea [the Dead Sea], and his hinder part toward the utmost sea [the Mediterranean Sea]; his stink shall come up, and his ill savour shall come up, because he hath done great things." (Chap. ii. 18–20.) So Zechariah, speaking of the time when Israel is dwelling in "unwalled villages," and in consequence excites the cupidity of Gog—"Jerusalem shall be inhabited as *towns without walls* for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee *from the land of the north,* saith

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the Lord: for I have spread you abroad as the four winds of heaven." (Chap. ii. 4–6.) This attack of Russia "against my people of Israel," occurs, it is said, "in the latter days," or at the close of "the times of the Gentiles;" and God's intention in permitting it appears to be for some special purpose, in order, as it is stated, "*that the heathen may know me*, when I shall be sanctified in thee, O Gog, before their eyes." We read in Isaiah, that "the earth shall be full *of the knowledge of the Lord*, as the waters cover the sea." (Chap. xi. 9.) And in Habbakuk, "The earth shall be filled *with the knowledge of the glory of the Lord*, as the waters cover the sea." (Chap. ii. 14.) By which we understand that "the knowledge of the Lord" and of "His glory," which is at present confined to "the church of God," will one day be known throughout the whole world, as completely as, in the illustration given to express entirety, "the waters cover the sea."

Many passages of Scripture shew that this is to be done through the instrumentality of the restored and converted Jews, who will be the successful missionaries to the heathen world. As the judgment upon Gog appears to precede the millennium, and to be one of the last events of "the times of the Gentiles," it will be right for us to consider whether the overthrow of Gog, who is represented as falling upon "the mountains of Israel," and the destruction of the beast and his allies, which likewise takes place in the neighbourhood of Jerusalem, synchronise—*i. e.*, whether their attack upon Israel is a conjoint one, and their end simultaneous.

Many reasons concur to make us think it is to be so understood. Both appear to be destroyed by the personal appearing of the Lord Jesus Christ, who comes with His Church to fight in behalf of the straitened Jews; and the full restoration and blessing to Israel seems to be ushered in by the judgment upon them both.

For after the judgment upon Gog, it is said—"I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face *any more* from them: for I have poured out my Spirit upon

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the house of Israel, saith the Lord God." (Ezek. xxxix. 21–29.)

So is it said with respect to the judgment upon the beast and his co-allies, when they fall at the siege of Jerusalem, as recorded in the prophecy of Zechariah:—

"It shall come to pass in that day, that I will seek to destroy *all the nations* that come against Jerusalem. For I will gather all nations against Jerusalem to battle; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And the Lord my God shall come, and all the saints with thee. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; all men shall dwell in it, and there shall *be no more* utter destruction; but *Jerusalem shall be safely inhabited.*" (Zech. xii. and xiv.)

Thus it appears, that *after* the overthrow of Gog and the destruction of the beast, Israel is again brought to know the Lord spiritually, and to acknowledge Him whom their fathers crucified and slew; and that God will not hide His face any more from them, nor will there be any more destruction, but Jerusalem shall be inhabited in safety. By which we gather that the events recorded by the prophets Ezekiel and Zechariah will occur simultaneously; and we are further confirmed in this view, by what is said respecting the similarity of the judgment inflicted by God upon these two enemies of Israel. Thus it is said—

In EZEKIEL *respecting Gog's overthrow.*

"Thus saith the Lord God; Speak unto every *feathered fowl,* and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to *my sacrifice* that I do sacrifice for you, even upon *the mountains of Israel, that ye may eat flesh,* and drink blood. Ye shall *eat the flesh of the mighty, and drink the blood of the princes of the earth.* Thus ye shall be filled at my table with *horses* and chariots, *with mighty men,* and with all men of war, saith the Lord God." (Chap. xxxix. 17–20.)

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord

In REVELATION *of the Beast's destruction.*

"And I saw an angel standing in the sun; and he cried with a loud voice, saying *to all the fowls* that fly in the midst of heaven, Come and gather yourselves together unto *the supper of the great God; that ye may eat the flesh of kings,* and the flesh of captains, and the flesh of *mighty men,* and *the flesh of horses,* and of them that sit on them, and the flesh of all men, both free and bond, both small and great." (Chap. xix. 17, 10.)

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of

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God, that my fury shall come up in my face. Surely in that day there shall be a great shaking in the land of Israel; so that all the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and *all the men that are upon the face of the earth, shall shake at my presence*, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and *great hailstones*, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Chap. xxxviii. 18-23.)

heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was *a great earthquake*, such as was not since men were upon the earth, so mighty an earthquake, and so great.

"And every island fled away, and the mountains were not found. And there fell upon men *a great hail* out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (Chap. xvi. 17, 18, 20, 21.)

From comparison of these two passages, it appears conclusive for considering the attack of Gog and his band, and that of the beast and his allied kings and their armies, to be a simultaneous one, especially as the pouring out of the seventh vial (as including the judgment upon "Babylon the Great," as it is said, she then "came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath," and also upon the beast and his allies) *follows immediately upon the events* connected with the termination of the sixth vial, which refers to the drying up of "the great river Euphrates," and concludes with this declaration—"And he gathered them together into a place called, in the Hebrew tongue, Armageddon."

We pause for a moment to notice the different meanings which have been attached to this word, Armageddon. During the late war with Russia, a singular attempt was made to connect it with Sebastopol, the great Russian fortress in the Crimea; the origin of which being clearly from σεβαστος, "august," and πολις, "a city," it was vainly thought by some, that as the Hebrew word עיר signified "a city," and מגד "august," the Armageddon of Scripture and Sebastopol of the Crimea might be one and the same. But the issue of that war completely set aside such an interpretation. It was the same in

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the great revolutionary war, when the prophets of the day, as Dr Adam Clarke notices, variously described it as having been fulfilled, at one time, by the battle of "*Austerlitz,*" at another, "*Moscow,*" at another, "*Leipsic,*" and now, "*Waterloo.*" Grotius and Vitringa derive the word from הר, "a mountain," and גדד, "to destroy" or "to collect." Mede applies it to the popedom, deriving it from חרם, "cutting off," and גדון, "anathema." Others, again, have derived it from הר, "mountain," and מגדן, "Megiddon"—"Mount Megiddo," the valley of which was remarkable for two great slaughters—one of the Israelites, 2 Kings xxiii. 29, the other of the Canaanites, Judges v. 19. In the Hebrew New Testament, of the Elzevir edition of 1627, the word is written ארמאגדון and might possibly be derived from ארם, "Syria," (Isa. vii. 1, 2, &c.,) and גדד, "assault" or "attack," as of an army, Ps. xciv. 21. Whatever be the correct etymology of the word Armageddon, we think, of all the controversies as regards its proper meaning, the remark of the learned Joseph Mede is the best, and the most suitable for our adoption, that "it is one of the secrets of God, and not to be defined by us till the event shall make it known." (See Mede's Works, p. 215.)

The battle of ARMAGEDDON, then, which is termed "the battle of that great day of God Almighty," will witness, as we believe from the prophecies of Ezekiel and Revelation, the fall of Gog and his bands "upon the mountains of Israel," and the destruction of the beast, and the kings of the earth and their armies, together with the false prophet, before the walls of Jerusalem, when, upon their temporary success at the siege of that city, "the Lord goes forth and fights against those nations, as when he fought in the day of battle." (Zech. xiv. 3.) These two events may not be inaptly compared to the battle of Waterloo and the fall of Paris in 1815, which occurred in consequence of fresh fighting under the walls several days after the great victory, gained by the English and Prussians over the French, which is usually spoken of as having put an end to the war. This we may anticipate, speaking with due caution and humility on a subject so full of awe and destruction to such a large number of the human race, will be the conclusion of the war, which terminates both with the overthrow of "Gog" and the destruction of the "beast."

There is reason to believe that the events connected with the attack of "Gog" upon Israel are the subject of prophecy in the closing portion of the eleventh chapter of Daniel. Various as have been the interpretations of that great power spoken of in ver. 36, as, "the king who shall do according to his will"—

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some applying it to the Papacy—others, like Habershon, to Napoleon I., which opinion, if report speaks truly, was said to have satisfied the inquiring mind of "the great duke," who has lately passed away—others, again, seem to imagine that it is yet to be fulfilled in the person of the present emperor, Louis Napoleon, as the last or revived seventh head of the "beast" of the Apocalypse, whose destruction we have already considered; yet all these interpreters appear alike forgetful of the chief clue to guide us in our search after the true interpretation of the prophecy. This may be summarily expressed as follows:—The allies of "the wilful king" are recorded in ver. 43; it is said—"The Libyans and Ethiopians shall be at his steps." The same countries are specified in Ezek. xxxviii. 5, as assisting Gog in his attack upon Israel. In ver. 44, we see that tidings from "the north" cause him trouble, which points evidently to the direction of his origin, the same as that from which "Gog" springs; and when it is said in ver. 45, that he shall succeed in planting "the tabernacles of his palace between the seas in the glorious holy mountain," (*i.e.*, the land of Canaan, situated between the Dead Sea and the Mediterranean Sea,) previous to "coming to his end," we are naturally reminded of the description of Joel, which has already been noticed, respecting God's judgment upon "the northern army" between the two seas, as well as what is so fully set forth in Ezekiel concerning the destruction of "Gog and all his bands upon the mountains of Israel."

There is, however, one thing more connected with this subject, which we must not omit to notice. It does not appear that Gog's entire destruction takes place at that time, for we read in the prophecy which speaks of his overthrow—"Thus saith the Lord God, Behold I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee back and *leave but the sixth part of thee*, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel." This remnant of the sixth part of Gog's bands, we understand as the nucleus of that formidable nation, which is represented as existing *after* the millennium, whereas it is evident that the destruction of the beast and the false prophet at the battle of Armageddon, and the overthrow of Gog on the mountains of Israel, occur *before* the millennium. For it is said—"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the

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breadth of the earth, and compassed the camp of the beloved city (Jerusalem): and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, *where the beast and the false prophet are,* and shall be tormented day and night for ever and ever." (Rev. xx. 7–10.)

Art. III.—GENESIS—CHAPTER XIII.

Ver. 1, 2.—"And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold."

Abram now leaves Egypt, probably before the famine in Canaan was at an end. For it does not appear that he intended leaving Egypt, had not his deceit been discovered, and circumstances occurred which rendered his stay impracticable, or at least undesirable.* Probably he had begun to be content with Egypt, and contrasting it favourably with Canaan as a land of plenty, he had desired to dwell in it. For, to sense and sight, the world looks fairer than the kingdom, and more desirable for a home. It is faith that looks not only beyond the present famine and tribulation which are connected with our title to the kingdom; but beyond the goodliness and the plenty of this "present evil world," and realises the glory to be revealed. And how often, when unbelief was drawing disparaging contrasts between the lot of the saint, and the lot of the world's gay children; and when sloth was for attempting a compromise, and endeavouring to "make the best of both worlds," has God stepped in and aroused us, shewing us the necessity of separation from the vanities around us, and the exceeding danger of this "ease in Zion."

* It is not needful that we should have express authority in the passage for thus condemning Abram's conduct. Here, as in most other places, the Spirit of God does not give us, if we may so speak, His opinion on the case, but leaves our consciences to give their own verdict in accordance with the principles of right and wrong, elsewhere laid down. See the case of Noah. His drunkenness is not explicitly condemned; yet was he not sinning? Look at Lot, in his conduct with his daughters. Look at Rebekah, in her deceits. Look at Jacob, in his crooked ways. Look at Rachel, in her untruth. Look at David, when he feigned himself mad, and "scrabbled on the wall." The truth is that, almost universally, the Spirit of God throws us upon our own conscience as enlightened by the Word of God to pronounce upon the action. This is God's way, both in the Old and New Testaments.

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Abram quits Egypt, but not as he quitted Chaldea. *Now* Jehovah is frowning, *then* he was smiling. *Then* He had a *good* conscience, having witnessed a good confession before many witnesses; *now* he has an *evil* conscience, feeling that his testimony to God has been but poor and equivocal, not likely to leave a favourable impression behind upon the Egyptians. He is sent away by the king. "Behold thy wife, take her and go," is the parting salute. There is no attempt to injure him, far less to take his life, as he feared. Pharaoh has proved more honourable than Abram thought; aye, more honourable in this matter than Abram himself. And his calm, dignified dismissal of one whom he had so completely in his power, must have been felt by Abram as a keen rebuke.

He takes with him his wife and all that he had, and Lot also, who had accompanied him. He bends his way to the south of Canaan, the nearest point by which he can reach the land, as if glad once more to set his foot on a territory which he could call his own, a land which, with all its famine, was yet overshadowed with the promise of a covenant God; glad also, perhaps, to be out of Egypt, where, if he found abundance of worldly possessions, he found but little of comfort, or peace, or honour.

He goes up a wealthy man; rich in cattle, and gold, and silver. God has prospered him, and already given him a hundredfold for that which he left behind him in his native land. The king has so loaded him with gift upon gift that he is of a sudden become wealthy. Like Israel in after years, he leaves the land carrying with him the wealth and spoil of Egypt. Once and again did God make the land of Ham a treasure-house for His people, enriching Israel out of their abundance. For when it pleases Him, He makes the world disgorge its treasures, and lay them down at His people's feet. Not often, indeed; for poverty, not riches, is to be the lot of His Church on earth in this age; yet sometimes has He done so, to make the world feel that its wealth is not its own, but His, and that *He* giveth it to whomsoever He will.

Ver. 3.—**"And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai."**

He moves onward by "stages" or "journeys," as we read, not hurriedly marching out and hastening away as by flight, but calmly pursuing his way backward to the spots where he had been. He remembers the places where he had pitched his tent at first, and he seeks them again. They had memories

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attached to them which he would fain revive:—they were associated with his first entrance into Canaan, and with his fellowship with Jehovah, when He met him and bade him welcome to the land. It is of his "tent" that the historian still speaks, keeping before us the picture of the pilgrim life. Whatever had been the nature of his habitation in Egypt, he now returns to his tent as one who, knowing himself to be a stranger here, looked for a city which hath foundations. Do we ever begin to grow weary of our pilgrim life, dissatisfied with our tents, and inclined to prefer the dwellings of Egypt? Let us call to mind our stranger-lot, and the necessity that is laid upon us for living by faith in an unseen city, as well as in an unseen God and Christ.

Ver. 4.—"Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord."

Not necessarily as if the altar had been thrown down, as some have supposed to be the meaning of the expression, "the *place* of the altar,"* but rather almost as if it were still standing, seeing it is not said that he "builded an altar." As we have seen it before, so we see it here again: the only thing besides a roof to shelter him that Abram needs is *an altar;* a place for meeting God. Having his tent and his altar, he needs no more. But at this altar he makes public acknowledgment of Jehovah as the living God. He calls upon the name of God. In the midst of the Canaanites he proclaims Him as the true God, in opposition to every other. He has not forgotten his witness-bearing. Egypt has not made him lose sight of this, nor has his worldly wealth drawn away his affections from his God, or made him ashamed to own Him. He stumbled in his walk and wavered in his testimony when going out of the region of faith into that of sight; but now when he is in the region of faith; the region, we mean, where everything reminded him of faith;† he seems to recover himself, and to reassume the boldness of his testimony.

Ver. 5.—"And Lot also, which went with Abram, had flocks, and herds, and tents."

Lot and Abram had walked together in brotherhood since they left Chaldea; Lot, a partaker of Abram's faith, and a sharer of Abram's blessing. They bore each other's burdens;

* See Patrick. The meaning of the words is simply "the place or country where the altar had been or was," not saying whether it was standing or not.

† He possessed nothing in the land save by *faith*. He had come to it by *faith*. All in it spoke to him of *faith*. Not so Egypt.

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they joyed in each other's joys; they walked as children of a common Father. Lot gets rich as well as Abram. Prosperity comes down on both. God has not suffered Lot to be a loser by his sympathy with Abram, and his casting in his hopes along with his. The fellowship of the saints oftentimes makes us sharers even of their temporal prosperity. An atmosphere of blessing surrounds a saint, so that he carries blessing with him wherever he goes. He cannot help being a blessing, if he only acts truly as a saint.

Ver. 6.—"**And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.**"

So great is their common prosperity, and so rapidly do their riches increase, that they can no longer dwell together. They must part. It would have been better for Lot to have parted with his flocks and tents than to have parted with Abram.* But this does not seem to have occurred to him. He does not know how great a blessing this man of God has been to him, nor how much he may suffer from the separation. His danger was great, as we shall find; but he saw it not. He thought he could do as well alone. Yet they do not seem to have been in a hurry to part. They prolonged the hour of separation as much as might be, till an event occurred which compelled them to go asunder.

Ver 7.—"**And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.**"

The herdsmen quarrel. There is no jealousy between the masters; but the servants come to variance.† There is collision between them. Bad tempers aggravate the evil; strife ensues, and separation becomes necessary. This necessity was all the greater because the Canaanite and Perizzite were dwelling in the land. A quarrel in the land of peace and of friends would have been bad enough; but in the midst of enemies, and in a land where the eye of hatred was watching them, and seeking their destruction, it was much worse. They must part; and that without delay.

Thus worldly prosperity separates the saints. Too much of this world is not good for them. It promotes discord, either

* It is said that Lot was rich in flocks, and herds, and *tents*. Was Lot, like Paul, a tent-maker? We mean, did he specially direct his efforts to this, so that, as the tent-maker for the whole company, he would have a large stock, both for himself and the rest?

† What a warning to servants! See how they may injure their masters by their bad tempers, and be firebrands in the house.

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directly or indirectly, breaking ties asunder that otherwise seemed indissoluble. How often has the world driven itself in like a wedge between churches and between saints! How often has prosperity been a barrier, not a bond, between brethren! There is no peace in riches. They are not the peacemakers of the earth. They are not the tie between believers. Often have they torn it asunder; never have they fastened it, or made it sure. It is not the abundance of wealth that introduces harmony into the Church; rather does it bring in discord, and envy, and strife, and every evil work. It has healed no breaches, but made thousands. It has not been the messenger of love and unity to the household of faith, or to any of its members; but has broken up their united ranks, made them to err from the faith, and pierced them through with many sorrows.

How sad such quarrels and separations in any circumstances, but how doubly sad in the presence of enemies, ready to take advantage of division! Seek peace. As men who have found peace with God, seek peace with one another. Seek unity; not only because you are brethren, but because enemies are on every side. Let not the world come in to promote discord. Oh, seek harmony among the churches and among the saints, in such a world, and in such an age as this!

Ver 8.—"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

Abram at once shews himself the peace-maker.* He does not wait till Lot, the younger of the two, has cleared up the matter, or prepared conditions of peace. Nor does he blame any one; nor even wait to unravel the causes of the discord, and detect the mischief-maker. Intent on *peace*, he waives these points. He takes the facts as he finds them, and deals with them accordingly. There has been strife in his household. This is all he looks at. This strife must not be. At any cost it must cease. Lot and he must not strive; neither must their servants strive. They are one family; they are brethren, and they must dwell together in unity. (Ps. cxxxiii. 1.) It is not merely because strife might be injurious that he would set it at rest; it is because it is so *unseemly* among brethren. Brethren must love, not hate; they must be of one heart and of one soul. Yes, the members of the household of faith must be *one*. They have many ties to each other, and

* "He sweetly labours," says the old commentator Hughes, "to heal his servants' evils."

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the slight causes of discord must be overlooked. Brethren in Christ cannot afford to quarrel. They lose so much love, so much peace, so much strength, in striving; and they have none of these to spare. Yes, they must love, not hate. They must dwell in brotherhood, and abound in mutual offices of affection; not in suspicion, or selfishness, or variance, or wrath, or distance, or estrangement. "We are brethren," ought to be the answer to every appearance of alienation or strife.

Ver. 9.—"**Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.**"

The source of the quarrel must be removed. Separation must take place between them. Increasing wealth has rendered it impossible that they should remain together. Yes, it is the world, and the things of the world, that have come in between them. There might be no blame on Lot's side, (for nothing is said,) but still it is not the less true that prosperity, instead of drawing them closer, has rent them asunder, or at least rendered it necessary that they should part. The only prospect of *unity* is *separation!* The only way in which variance can be prevented is by dwelling apart, each taking his own way, and doing his own work, independently of the the other.*

Abram, though the elder, will not assume precedence. It is peace that he is seeking; and for securing this, he is ready to take the lowest place. Let Lot take his choice, and he will at once acquiesce. The land is all his own by promise, and he might act as lord of it. But he will not. He will go anywhither; he will take up his abode anywhere, for the sake of unity. Here is the man of God, and the man of faith. He has risen above these regions of strife and jealousy. He sits aloof from the littlenesses that breed discord. He acts as one whose faith was the substance of things hoped for. It carried him beyond these scenes, and made him feel of what small moment was a present portion, even in this land of promise, seeing the day would come when it would be wholly his.

Thus let us "seek peace and ensue it," peace among our fellow-men, peace among brethren. Let us anticipate breaches, and hasten to heal them ere they have well shewed themselves. Especially let us watch against the estrangements that steal in upon us through worldliness. The love of money is the root

* In regard to brethren and churches, in the present day it is still the same. Nearer approximation would only promote collision. Each must go on doing his own work. So if unity is not directly promoted, at least variance is hindered.

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of all evil; and not least is it the root of envy, and strife, and evil surmisings. Let us be ready with the kind concession the moment we see symptoms of variance. Let us grudge no sacrifice of worldly advantage or comfort by means of which contention may be allayed or prevented. Loving one another with a pure heart fervently, let us seek at all times the things that make for peace, and the things whereby we may edify each other. In such a world as this, Christians cannot afford to be on bad terms with each other. Let nothing but sin separate us; and the moment that this ground of righteous estrangement is removed by the repentance of the transgressing brother, let us return to fellowship, and welcome each other with the embrace of peace and love.

Ver. 10.—"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egpyt, as thou comest unto Zoar."*

Lot is but too ready to take advantage of the generous offer. He does not defer to Abram, as being the elder, and also the true proprietor of the land. He at once lays hold of the proposal, and begins to carry it out. He immediately takes a survey of the region round about, to see which part is the most fruitful and the most suitable for himself. His heart seems but too much set on riches, and this sways his choice. That which decides him is the fruitfulness of the soil. A mere worldly element! He asks nothing about the character of his neighbours, nor does he call in one spiritual consideration. He sees that the plain of Jordan is fruitful, and that is all he inquires about.† The world has taken possession of him, and blinded him. He sees only the carnal good; the spiritual evil he overlooks. Thus he turns aside. He enters on a crooked path, the end of which he sees not. It will pierce him through with many sorrows, and even in worldly things will leave him poorer than before. Ah, this lifting up of the eyes to the plain of Jordan! He little knew what it was to cost him! The lust of the eye was gratified, but leanness was sent into his soul, and in the end ruin came over all these worldly prospects for the sake of which he was sacrificing so much.

* The words, "as thou comest to Zoar," must connect themselves with the first words, "the plain of Jordan," the intermediate words being a parenthesis.

† This plain seems to have been quite remarkable for its fruitfulness in these days. It was a second Paradise; and, like that garden of the Lord, it was "well watered," so as to fear no drought. It was as fertile as Egypt itself, the fertility of which Lot had just seen, and which perhaps he was envying.

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Ver. 11.—"Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other."

He makes the choice deliberately. He is resolved to pitch his tents in that fruitful region. He turns eastward, (for Jordan lay eastward of Bethel,) and the brethren separate from each other. The world has sundered them; and Lot is now without a friend and a counsellor. He does not see the danger of parting from Abram. He thinks he can stand alone. He does not see the snares laid for his feet. Yet from this moment he is entangled in the net. Its meshes are around him, and he is not aware. He is deliberately thrusting his feet into the snare of the fowler. How awfully God at last broke the net, and delivered His captive one, we shall see; but meanwhile, the scene presented to us is that of a saint "lading himself with the thick clay" of the world (Hab. ii. 6); a saint plunging into worldliness; a saint preferring the society of the ungodly to the brotherhood of the Church; a saint forsaking the narrow way for the broad; a saint forgetting his name, and character, and hope; all through love of this present evil world. Oh, what an ensnarer is the world, and what a power of entanglement has the god of this world! What a master of wiles is Satan! What a beguiler of the saints into crooked ways!

Ver. 12.—"Abram dwelled (*Hebrew*, sat down) in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."*

Abram says not one word to Lot; but with quiet contentment takes up his abode in Canaan. He does not grudge Lot his more fertile possessions, nor is he vexed with the sacrifice which he has made. He has gotten what he desired—peace and harmony—and he is satisfied. Faith looks beyond the fruitful plains of Jordan, and anticipates the "better country." Let Lot take the best, it matters not. The day of true possession is coming, and that will make up for all.

While Abram sits calmly down in the less favoured spot, Lot proceeds to take possession of his fruitful fields. The cities of the plain attract him, and he casts in his lot with their inhabitants, selecting the neighbourhood of Sodom, the wickedest of them all. He seems not to shrink from sin, nor to dread the companionship of the ungodly, provided he can get a share of their carnal advantages. Even in Sodom he is willing to dwell for the sake of its fruitful fields. Its blasphemies and brutalities may "vex his soul," but he has made up his mind

* Lot pitched his tent, or tents, not towards Sodom, but until Sodom; that is, he spread out or continued his encampment till it reached to Sodom.

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to the annoyance. He has counted the cost, and he is resolved to pay it, terrible though it be.

Ver. 13.—"**But the men of Sodom were wicked and sinners before the Lord exceedingly.**"

The city he had chosen was no place for a man of God, and he could not but know this. It was a city of the ungodly, a city of the profane, a city of sinners, whose wickedness was of no common kind or height. Their crimes had stretched to the most daring excess, till they had earned for themselves and for their city a name by which succeeding ages have always named the worst excesses of wickedness.

Nor is this man's testimony against Sodom. It is the testimony of Him who cannot lie, who would not exaggerate, and who would not bring up causelessly an evil report against His own creatures. How fearful is such a testimony from the lips of God! How terrible must have been Sodom's iniquity, when God can thus describe it, and when, in describing it, He seems as if unable to find in the language of men words strong enough to paint the enormity! Oh, to what extremity of evil can man go! What infinite abominations can come forth from that fountain-head of evil, a human heart! Look at Sodom, O man, and learn what thy heart is. There thou seest it held up to view by God that thou mayest learn what it contains. These enormities of Sodom are but the full-grown sins of thine own nature. They are but ripened fruits of that very tree whose roots are within thyself. And as the acorn contains the entire oak wrapt up within its narrow shell, so does that soul of thine contain every vileness in which Sodom revelled.

Nay, do not start back astounded. I am not accusing thee of the actual indulgence of these hideous abominations. I simply say that the seeds of all of them are in thee, and that if time and opportunity were allowed, thou wouldst become what these men became, and thy heart would unfold itself in the same hideous overflow of evil. All the sin that was in Sodom, God sees in thee. Thou dost not see it. Man does not see it. He has no microscope to detect the minute animalculæ of evil. But God sees it. God abhors it. The smallest symptom or principle of evil He cannot away with. The merest germ, though unexpanded and undeveloped, He abhors. For He can appreciate its true vileness; and besides, He knows what it will one day become. He can trace it to its full expansion. In that soul of thine He sees a miniature of Sodom.

Look again at Sodom, O man, I say. It is no city of devils. It is the abode of men. It is not *hell*. It is *earth*. These

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plains are shone upon by the same sun that shines on thee. They are watered by the same streams out of which thou drinkest. Yet in that city are done deeds at which hell might blush; deeds which devils never knew. They are the deeds of men; thy fellow-men; men of like flesh and blood as thou art! What thinkest thou of thy nature now? What canst thou say in behalf of a human heart? Is it the innocent, pure, amiable thing which thou hast often imagined it to be? Ah, is it not vile beyond conception? And wilt thou apologise for it again? Look at Sodom, O man, and cease to plead for the innocence of human nature. Look at Sodom, and see the exceeding sinfulness of sin. Look at Sodom, and see how desperately wicked is that heart of thine. Look at Sodom, and learn what a hell thou wouldst make of thy heart—what a hell thou wouldst make of thy city—what a hell thou wouldst make of earth, (even without a devil,) did not God in His love restrain thee.

Ver. 14–16.—"**And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.**"

Abram is now alone. He might almost say, like an apostle, Lot "hath forsaken me, having loved this present world." The world has come in between two brethren; two followers of the same Lord. Lot departs to the well-watered plains of Sodom, and Abram, as he saw him leaving, might perhaps feel cast down at the separation. He could not but be pained at it, and he could not but be sensible of the loneliness of his position in this land of strangers.

Nay, more; might not such thoughts as these spring up—"Am I really the possessor of this land, into which I have been brought?" For all that had occurred since he crossed its boundary-line seemed to cast doubt on this. Everything seemed adverse to his claim.

To refresh his spirit, and reinvigorate his faith, God draws near, and speaks to him face to face, as before. Lot goes, but Jehovah comes. It is well. Who would not lose the company even of a brother in the Lord, if, in so doing, he were to be favoured with a visit from the Lord himself? Abram becomes more a stranger, and God draws nearer. He parts not merely with houses and land, but with brethren and kindred, and God repays him an hundredfold.

God now repeats the promise of the land. Far as the eye

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can see, on every side, the whole region is to be his, and his seed's, for ever. All by God's own special gift—" I will give it." On one side the Canaanite may possess it, on another the Perizzite, on another Lot; but all of these must give place to Abram and his seed. The land is his; his and his seed's for ever! Northward, as far as Lebanon, southward, as far as the desert-circle, eastward, as far as the Euphrates, westward, as far as the great sea; in all these directions, and to all these limits, the land was wholly his.

And this "seed," of which Jehovah thus spoke, was to be like the dust of the earth for multitude. It was truly to consist of " numbers without number." Stars, sea-sand, and dust of the earth were all to be taken as emblems of its number. Abram was at present but "one," (Ezek. xxxiii. 24,) a solitary man—an old man without a child—yet God assures him that his posterity was to be as the dust of the earth. For the fulfilment of this promise he had nothing but the bare word of God; yet he counted that enough. He asked no more. He sought no sign, no visible pledge; he took God's word as true, and rested on it. It is thus that faith removes mountains, and dries up rivers, when they cross our path. It is thus that, through darkness, faith walks in light, leaning on the faithful word of Him who spared not His own Son.

Ver. 17.—" Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Abram was first to look with his eyes, now he is to pass through with his feet. He is to have a second and fuller display of the extent, as well as of the excellency of the land which he has been promised. For God will satisfy His people, and shew them that their portion is a sufficient one.* And after again shewing Abram the land in all its breadth and length, He adds, " Unto thee will I give it."

Ver. 18.—"Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." †

He is a pilgrim still. He possesses no city, no dwelling. He has only his tent. With this he moves to and fro, according to the command of Jehovah. He has no certain dwelling-place. One day he is at Bethel, another at Beersheba, another at Hebron. One thing only remains the same—his God. To

* " Double demonstrations of mercies, and double promises, will God give for the support of the faith of His servants."—Hughes.

† The expression, " Abram removed his tent," probably means, he continued to move about from place to place, till he at last settled in Hebron.

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Him he builds an altar at Mamre, ere he settles down there in his new abode. His tent he carries about with him; but his altar he has to build anew in every place where he sojourns. And that altar is the confession of his faith before the heathen that surround him. By it he publicly and solemnly proclaims Jehovah to be his God, in opposition to every idol. By it, too, he avows his faith in God's way of being approached, through the blood of the burnt-offering, and preaches to the inhabitants of the land the great truth that without shedding of blood there is no remission of sin. By it, too, he intimates his faith in the coming Messiah, telling all who came within sight of his altar of the Saviour who was yet to spring out of his loins. Thus was he a preacher of the true faith, a witness for God, and for his Christ, among men who knew neither the one nor the other.

Art. IV.—RECONCILIATION OF SACRED AND PROFANE HISTORY.

In the January Number of this Journal, p. 94, the names of the present Emperor of the French (Charles Louis Napoleon Bonaparte) are represented either in Latin, Greek, or Hebrew characters, so that in each case the numerical value of those characters is made to amount to the apocalyptic number, 666. The scheme is, however, unsatisfactory. For instance, why is the Hebrew form of Bonaparte written בינפרט, with a yod instead of a vau; and, granting that the final ט is preferable to ת, yet if the latter had been more numerically suitable, the former would have been discarded. Again, Louis Napoleon is thus given in Greek letters, *λοις ναπολεον*. Why does *o* occur three times, and *ω* not once? Surely the two last syllables should have been written *λεων*. If we are allowed to choose vowels at our own will, we could find many words, the numerical value of whose constituent letters might be made to represent 666. With regard to the name Napoleon, Mr Savile writes, "There appear to be some allusions in both the Old and New Testament to the Napoleon dynasty and its Grecian derivation; *e.g.*, Jeremiah iv. 6, 7, connects the future restoration of the Jews with this remarkable prophecy—'The *lion* is come up from his thicket, and the destroyer of the Gentiles is on his way.' Now, if we accept the derivation of the name Napoleon, as some have suggested, from *νάπος*, 'a thicket,' and *λεων*, 'a lion,' it would properly signify, 'the lion of the

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thicket.' Or if it be derived from απολλύων, which signifies 'a destroyer,' such as in Rev. ix. 11, there would be no less reference to the notable prophecy above." On either of these suppositions, *Napoleon* should be written in Greek characters, Ναπολεων, and not Ναπολεον. If the mother of Eunice was named Λωις,* it does not, of course, necessarily follow that Louis may not be written in Greek, Λοις. We do not wonder that the attention of many students of prophecy is just now strongly turned to the present Emperor of the French. He is, as sovereign of France, "the eldest son of the Church," *i.e.*, of the Papal apostasy. He is virtually master of Rome—the fierce and victorious antagonist of Austria—the secular pillar of the Popedom—and he is threatening to subvert the power of the Pope. Nor is the idea of his being "in reality of Jewish parentage" calculated to allay excitement. The writer, however, although he believes that a great crisis is rapidly approaching, cannot at present at all bring himself to regard Louis Napoleon as the predicted eighth head of the beast. Still he thinks that it is advantageous for the Church when such writers as Mr Faber and Mr Savile carefully examine the question, even if he cannot agree with their conclusions.

But the object of this paper is not to discuss the respective merits of different apocalyptic theories. Its bearing, indeed, is to a certain extent on scriptural prophecy; yet it concerns itself with the past rather than with the present and future, and it endeavours to remove certain obstacles in the way of a more satisfactory reconciliation of profane and sacred history.

There are two writers who have studied and written upon this subject. Mr Savile thinks that "the Median kingdom was not overthrown and absorbed by the Persian, Cyrus, previous to the first siege of Babylon, which Daniel, Herodotus, and Xenophon all alike record, ... that some king of Media was reigning when Belshazzar's kingdom was divided and given to *the Medes* and Persians." Mr Bosanquet also is of opinion that "we cannot deny the testimony of Daniel that the Medes were still pre-eminent at the time of the fall of Babylon, long after the conquest of the Medes by the Persians, and the defeat of Astyages, cir. 560 B.C." Both these chronologists "accept the popular view that Cyaxares, son of Astyages, was the Median king referred to in Scripture who was instrumental in the fall of Belshazzar," but with this very important difference. Mr Savile identifies Cyaxares II. with Daniel's "Darius the Median." Mr Bosanquet, while he seems to think that this Cyaxares was one of the *un-named* "kings of the Medes" predicted in Jer.

* 2 Tim. i. 5.

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li. 11, strenuously contends that the Median Darius of Daniel is to be identified with the Persian Darius Hystaspes of Herodotus, and that he did not "take the Chaldean kingdom" until 493 B.C., though (as Mr B. allows) Belshazzar was slain when Cyrus took Babylon in 538 B.C. He also holds that the Ahasuerus of Esther began to reign cir. 539–8 B.C., and that he died cir. 522—that the Persian, Darius Hystaspes, married his daughter, and in consequence of his connexion with this Median Ahasuerus, (apparently the Ahasuerus of the seed of the Medes, Dan. ix. 1) was called, though a Persian by birth and descent, "Darius the Median." Mr Bosanquet has long studied this subject, and has doubtless had ample opportunities of consulting all the writers of any note by whom it has been handled, and it has been his earnest wish and endeavour to remove difficulties connected with the interpretation of Daniel's seventy weeks, resembling in this respect the noble author of the "Times of Daniel,"* in whose footsteps he has apparently been partly treading; yet he must advance much stronger arguments than he has hitherto done, before he can reasonably expect his astounding theory to be accepted as the true solution of a long-disputed question.

It is very evident that in endeavouring to arrive at this solution, much depends on our view of the authenticity of the "Cyropædia." The Latin historian Justin, and therefore the larger work of which he was the abbreviator, followed Herodotus. Cicero believed that the object of Xenophon was, not to write according to historical facts, but to give the model of a perfect prince; and if so, how much of truth must have been kept back, and how much of pleasing colouring must have been added by an inventive imagination, before a warlike and ambitious Persian conqueror, who flourished from cir. 560 to 530 B.C., could bear any tolerable resemblance to the Cyrus of

* When, some years ago, the Duke of Manchester published his "Times of Daniel," the writer immediately procured the work, and read it carefully, especially the remarks on the Greek and Asiatic chronology of Herodotus, and on the native Persian historians. After patient consideration, we could not at all acquiesce in the views maintained by the noble author, who held (quoting Sir W. Jones as agreeing with him) that Cyrus, the founder of the Persian empire, was distinct from Coresh, who released the Jews from captivity, and that the return of the Jews has been fixed in our common chronology much earlier than the truth. Herodotus is certainly not to be numbered among the native Persian historians. But there are reasons which should put his testimony pretty nearly on a level with theirs (to say the least). Like Ferdousi, he was by birth a subject of the king of Persia, and had an advantage in which Ferdousi did not share—he had access to the historical writings of Hecatæus of Miletus, who was also by birth a subject of the Persian king, and must have been much better acquainted than Ferdousi with the events that occurred under Cambyses and Cyrus.

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Xenophon? Sir W. Jones calls the "Cyropædia" "the oldest moral and political romance." Niebuhr is of opinion that "no rational man in our days can look upon Xenophon's 'History of Cyrus' in any other light than that of a romance. It was not Xenophon's intention to deceive, ... but it is clear as daylight that his object was to write a political novel, in the form of the history of a king." The author of the article *Cyrus*, in Dr Smith's "Greek and Latin Biography," writes, "It seems incredible that any should rise from the perusal of the 'Cyropædia' without the firm conviction that it is a romance; and still more incredible is it that any one should have recognised in Xenophon's picture of Cyrus the verisimilitude of an Asiatic conqueror in the sixth century before Christ. That Cyrus was a great man, is proved by the empire he established; that he was a good man, according to the virtue of his age and country, we need not doubt; but if we would seek further for his likeness, we must look rather at Gengis Khan or Timour, than at the Cyrus of Xenophon." On the other hand, we must not concede what Dr Hales, one of the most learned writers on chronology in the present century, speaks of the author of the "Cyropædia," as "that admirable philosophical historian Xenophon," an opinion very different from that of those who regard him as an admirable writer of an unhistorical philosophical romance.

We read with some surprise that Dr Hales considers that Xenophon's veracity in the "Cyropædia" is vouched for by the two independent authors, Herodotus and Ctesias. According to Xenophon, in the "Cyropædia," Astyages lived and died in the quiet possession of the Median throne and empire, and during the whole of his reign there was the most cordial friendship between the Medes and Persians. He finds in his grandson Cyrus, the son of his daughter Mandane, the wife of Cambyses, king of Persia, one who was ever dutiful, affectionate, and promptly attentive to his wishes. And what says Herodotus? He speaks of Cambyses, not as a king, but as a comparatively obscure Persian noble, to whom Astyages might safely give his daughter Mandane in marriage, without any prospect of danger to his person and throne, should she have a son. Her eldest son, Cyrus, in process of time, by the assistance of Harpagus, one of the Median ministers, invaded Media, defeated Astyages, and made him prisoner, and became himself sovereign of Media, as well as of Persia. Thus Herodotus vouches for Xenophon's veracity only to a very limited extent, viz., that Mandane, the daughter of Astyages, was married to a Persian, named Cambyses, by whom she had a son,

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named Cyrus; in other points his statements are directly contradictory to those of the "Cyropædia." Ctesias agrees with Herodotus in the great fact that Media was invaded by the Persian Cyrus, who defeated Astyages. He adds that the latter fled to Ecbatana, where he was discovered, and loaded with chains. That he was afterwards released by Cyrus, who married his daughter Amytis, and made his father-in-law governor of a province on the borders of Hyrcania. This narrative necessarily implies, as does that of Herodotus, that Cyrus deposed Astyages, and made himself lord of Media, as well as of Persia. That Astyages should be afterwards buried with kingly honours, is no proof of what would seem incredible rather than improbable, of the previous recall of Astyages from the province of which he was the vassal governor under his liege lord the new king of the Medes, and that Cyrus should have voluntarily surrendered what Astyages was wholly powerless to regain by force, Ecbatana and the Median crown, to his father-in-law. On leaving Ecbatana, whither was Cyrus to go? Had the then rude and barbarous region of Persia a single town or city (we will not say sufficiently imposing and magnificent, but) of a sufficient degree of decent respectability for the royal residence of the renowned conqueror of Media, the son-in-law of Astyages, to whom the latter owed his deliverance from chains, and at whose will he had descended from the dignity of a Median sovereign, and withdrawn from his former capital, to be the obscure vassal governor of a province beyond the boundaries of Media proper? Thus, then, the narratives of Ctesias and Herodotus flatly contradict the "Cyropædia," for they so speak of the defeat of Astyages and conquest of Media, as necessarily to imply that the defeated Astyages was deposed from the sovereignty, and that he never again recovered the lost crown. In one point Ctesias differs both from Herodotus and the "Cyropædia;" for he would teach us that Cyrus was a stranger to the blood of Astyages, and not a near kinsman.

But there is another Greek writer who may be regarded as very decidedly vouching for the veracity of Herodotus and Ctesias, in regard to the leading facts of the defeat and deposition of Astyages. This is Xenophon, not in his character of the author of a philosophical romance, but as the writer of sober and authentic history. He tells us, in the "Anabasis," that the retreating Greeks came to a large and uninhabited town, called Larissa, formerly inhabited by Medes, which the king of the Persians besieged and took, *ὅτε παρὰ Μήδων ελάμβανον τὴν αρχὴν Πέρσαι*—" when the Persians wrested the

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empire from the Medes." They came also to another place, Mespila, to which the queen of the Medes, whose name appears to have been Media, fled, *ὅτε ἀπώλεσαν την ἀρχὴν ὑπο Περσῶν Μήδοις*—"when the Medes were deprived of the empire by the Persians." This place also was taken. The desolation of the two places shewed the destructive character of the warfare waged by the Persian invaders. We cannot reasonably doubt that this victorious Persian king was the great Cyrus of Ctesias and Herodotus. Both the sieges were long; and that no Median army advanced to the relief of Mespila, where their queen was, may be accepted as satisfactory evidence that Astyages had already been hopelessly defeated. Larissa appears to have been taken during an eclipse of the sun. According to Mr Airy's calculations, this eclipse happened in 557 B.C., which is quite consistent with the idea that the defeat of Astyages occurred cir. 560–59 B.C. Thus, according to the joint testimony of Herodotus, Ctesias, and the "Anabasis," the account which is given in the "Cyropædia" of the history of Cyrus until the death of Astyages, is sheer fiction, and that, too, not the fiction which adds to the facts of authentic history imaginary events not inconsistent with those facts, but the fiction which is inconsistent with, and flatly opposed to, the truth.

Let us for the present pass over the history of Cyaxares, the supposed successor to the crown and empire which Astyages had received from his father, Cyaxares I., the renowned conqueror of Nineveh. Let us consider the account given by Xenophon of the closing years of Cyrus. He agrees with Herodotus in stating that Cyrus was then king of Media as well as Persia. But in the "Cyropædia," Cyrus dies more like a disciple of Xenophon's instructor, Socrates, than like a semi-barbarous Persian warrior and conqueror in the sixth century before the Christian era. Mr Bosanquet concedes that Xenophon's account of the death of Cyrus is a manifest fiction. Herodotus acknowledges that there were different traditional accounts of this event. He chose as the most probable, in his judgment, that which asserts that he was slain by the Massagetæ against whom he was leading an army, and that their queen, Thomyris, threw his head into a vessel filled with human blood, uttering an exclamation equivalent to *Satia te sanguine quem sitisti.* This apparently romantic addition has not improbably inclined many to call in question the whole account which Herodotus has given of the closing scene of the life of the great Persian. The second tradition, much less marvellous than the last, that of Ctesias, states that he was slain on an expedition against a remote tribe, named (I speak

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from memory) Derbices. A third tradition (for there may have been some legendary foundation on which Xenophon based his highly embellished narrative) is given in the "Cyropædia," where Cyrus is represented as dying a natural death in his palace, peacefully, and in the midst of his sorrowing family and friends. Now, Herodotus must be supposed to have made efforts to ascertain which was the most probable of the traditions in circulation concerning the manner of the death of Cyrus. Now, even if we grant that his love of the marvellous, and his wish to make his book striking and interesting to his readers, might dispose Herodotus to insert the traditionary account concerning Thomyris in preference to that afterwards accepted by Ctesias, even if the latter were supported by better evidence; yet we have no right whatever to conclude that he would have deliberately falsified history to such an extent as to prefer either his own or the tradition followed by Ctesias, to that of Xenophon, if the latter really appeared to him the most authentic of the three. On the contrary, it is no reflection on the integrity of Xenophon, if these three traditions were before him at the time of his composing the "Cyropædia," neither is it charging him with deliberately falsifying history, to say that the very object which he had in view—(he wrote, not as an historian, but as a disciple of his great master, Socrates, seeking to delineate virtue clothed with royalty)—which was certainly not to give an accurate narrative of the life of Cyrus, but to give a philosophical portrait of a perfect prince,—would incline, or rather constrain him to accept readily and gladly that account of the death of his hero which would best accord with the moral and philosophical purpose of his work, without taking any trouble to ascertain if it were more or less probable than other traditions in circulation. We, therefore, without hesitation turn from Xenophon, in the belief that we can much better gather the substantial truth of the manner of the death of Cyrus from the joint testimony of Herodotus and Ctesias, and that he was slain at the close of his reign, when engaged in a military expedition against a remote and barbarous people.

Now, until Mr Savile, or some other writer, has satisfactorily proved that the Persian conqueror of the Medes, who, in the "Anabasis" spoiled them of their supremacy, was *not* the same person as the Cyrus of Herodotus and Ctesias—(we are not here discussing the question whether or not Herodotus was correct in calling him the grandson of Astyages, by his daughter Mandane, and Ctesias wrong in teaching us that he was a stranger to the blood of Astyages)—but a king who reigned

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subsequently in Persia; or that the account of the capture of Larissa and Mespila, about the time when the Persians were wresting the empire from the Medes, is rather a fictitious legend than historical truth, we must be permitted to retain our belief that the history which is given of Astyages in the "Cyropædia," is not merely an imaginative *addition* to historical truth, and though imaginative, yet not inconsistent with the truth, but a fabricated tradition, utterly opposed to the facts of history, (both in actual statement and in moral character,) as confirmed by the joint testimony of Herodotus, Ctesias, and the "Anabasis." As Xenophon professes to relate only what he heard, the reasonable inference is, that in the lapse of years there were especially two histories of Cyrus in circulation in the Perso-Median empire—one, a sort of poetical myth, the substance of which, adorned by Socratic embellishments, is found in the "Cyropædia;" the other, vastly more in agreement with the character of the age and country in which Cyrus lived, is substantially given in Herodotus and Ctesias, the latter, indeed, furnishing us merely with the commencement of the history, fragments only of his work being extant. We might, perhaps, suggest a *possible*, without advancing it as a very probable, solution of the difficulty. The substantial truth, as found in Herodotus and Ctesias, would not be very acceptable in Media. Imaginative and patriotic Medes, if we may be allowed to speak of such persons, may have gradually succeeded in throwing a veil over the defeat and deposition of Astyages, teaching that Cyrus was, at the age of twelve years, the favourite of his grandfather; that at the age of sixteen, he was the companion of Astyages against the Assyrian (Babylonian) king, and by his bravery greatly assisted in driving back the invaders; that he then returned to Persia, without revisiting Media during the lifetime of Astyages, who continued to reign over the Median realm until the day of his death, when he was succeeded on the throne by his son Cyaxares, who bore the name of the father of Astyages, the renowned conqueror of Nineveh. Thus Median legends, not content with making Astyages the unharmed and powerful occupier of the throne of Media to his death, placed also a real or fictitious Cyaxares on a throne which historical truth constrains us to believe he never occupied, at least as a powerful and independent sovereign. Imaginative and patriotic Persians also, in order to hide the humbling circumstances of their hero's final defeat and death, may have either followed, or set the example of invention, by removing the scene of their great founder's decease from the battle-field in a distant and bar-

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barous region, to the chambers of his own royal palace, and the presence of his affectionate and sorrowing family and friends. As the Median legend of the early career of Cyrus represented him in a very favourable light as a brave and successful warrior, first under his grandfather, and afterwards under his real or imaginary royal uncle Cyaxares, while the Persian fictitious traditions of the closing scenes of his life could not possibly wound Median pride, there would be no great difficulty in the gradual establishment of the poetical and popular myth which Xenophon may have actually heard in the camp of Cyrus, (before he witnessed the desolations of Larissa and Mespila,) which he would willingly treasure up in his memory, not as the truth of history, but as the rude and promising materials of a future philosophical romance.

Now, if we have been at all successful in proving above (and we must not forget that it was the opinion of Cicero that the "Cyropædia" was composed, not with a view to historical accuracy, but to moral and political instruction) that the narrative by Xenophon of the closing portion of the reign of Astyages, and of the death of Cyrus, is in the main sheer legendary fiction, it is very far from being enough to say that Xenophon clearly represents Cyaxares as inheriting from his father Astyages, the powerful Median crown and realm, and that, therefore, we must receive on his testimony, as unquestionable historical facts, that Cyaxares became king of the Medes by inheritance on the death of Astyages, retaining the unmolested possession of it until his own decease, before which event it had been greatly augmented by the addition of Babylon, taken by Cyrus as generalissimo of the Medo-Persian armies, and given over to Cyaxares, when he could evidently have retained it in his own power had he wished to do so, and that on the death of Cyaxares, the Persian king Cyrus succeeded him on the thrones of Babylon and Media. The history of the reign of Cyaxares forms the central part of a history of which the introductory portion and the conclusion are manifestly not only fictitious, but directly contrary to historical truth. Have we not thus strong reasons for believing that the central portion, the reign of Cyaxares II., is as flatly opposed to the actual occurrences of the period in question?

It was necessary to the purpose of Xenophon, that his aged hero should die in his palace like a royal philosopher, and not in a wild and foolish expedition against a remote and barbarous tribe. It was equally necessary to that purpose that Cyrus should not invade Media, and conquer and depose his grandfather Astyages. The latter must continue (so far as Cyrus

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was concerned) in the full possession of his crown and dominions, from his accession to his death. How, then, can we be sure that Xenophon made the supposed second Cyaxares *inherit* the throne of his father Astyages at his death, not because he regarded this as historical truth, but because it was really found among the Persian legends, and easily adapted itself to the object of his romance? We may almost certainly say, that if Xenophon really found such an account of a second Cyaxares in those legends, he would have had no scruple, even if he believed it in the main fictitious, to give it the prominent place it now occupies in the "Cyropædia."

The substance of the joint testimony of Herodotus, Ctesias, and the "Anabasis" is, that the Persian Cyrus invaded Media, utterly defeated Astyages, took him prisoner, and wrested empire and supremacy from the Medes, and that the Persian Cyrus became sovereign of Ecbatana and Media in the place of the dethroned Astyages. No candid reader of ancient history can believe that Astyages and his son or sons, if he had any, could or did recover Ecbatana and the lost throne from Cyrus by force of arms. The supposition is too improbable to be seriously maintained. If, then, Astyages died the independent king of Media, and bequeathed the crown to a son named Cyaxares, it must have been because Cyrus voluntarily restored what he had conquered to the humbled, defeated, and deposed captive. In proportion, then, as we deem it probable that the inquiring Herodotus was grossly misinformed with regard to a great crisis in Median and Persian history, and that Cyrus, the most warlike, enterprising, and ambitious conqueror of his age, should have, with the romantic generosity of a valiant knight in the palmy days of chivalry, voluntarily surrendered the imposing royal city of Ecbatana, and returned to the rude and comparatively barbarous structures of Persia, so far is it probable that Cyaxares, on the death of Astyages, became by inheritance the independent sovereign of Media. In the opinion of the writer, such an event never occurred, as he cannot believe that Cyrus exercised such romantic self-denial.

But, it may be said, does not the prophet Daniel appear to confirm the narrative of Xenophon? May we not take it for granted, that the Median king, Darius, was the Cyaxares II. of Xenophon? If this were a correct statement of the prophet's words, we perhaps might; but Daniel nowhere calls Darius *king* of the Medes. When he took the kingdom of Belshazzar, he is simply styled the Median, which actually amounts to no more than a positive assertion that he was a

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Mede, and not a Chaldean, though it favours the idea that he was a Median noble of rank, and not improbably of the blood-royal; the latter view being rendered very probable by his being called "Darius, the son of Ahasuerus of the seed of the Medes." This clause, in connexion with his title of Median, seems utterly subversive of Mr Bosanquet's view, that Daniel's Darius the Mede was Darius Hystaspes the Persian. Beyond this, all that can be said is, that the structure of Daniel's language does not forbid our regarding him as *possibly* already king of Media when he took the realm of Belshazzar. All that can be proved from Daniel is, that he became "King Darius" in consequence of his becoming possessor of the throne of Belshazzar, *i. e.*, he was king of Babylon. And the silence of Daniel is, to a certain degree, a negative testimony against the idea that this personage was also king of Media.

And now let us look at Daniel's vision of the two-horned ram, and see how far it throws light on the question before us. Both the horns were high, "but one was higher than the other, and the higher came up last." Daniel afterwards explains the two horns to be the kings of Media and Persia. If a person wholly unacquainted with the secular history of that age were to read Daniel's vision, he could not be absolutely certain which was the higher horn. If the names were placed by the prophet in chronological order, as would certainly be most natural in one who was neither Mede nor Persian, then the latter would be the higher—if in the order of superior power, then Media would be the higher. We know, however, from other sources, that this phrase, "the kings of Media and Persia" denotes only the chronological priority of the former, without denying the political superiority and supremacy of the latter, as is undoubtedly the case in the only other instance in which this phrase occurs in the Old Testament, at the close of the book of Esther, "the chronicles of the *kings* of Media and Persia." The latter formula would probably be used in official Persian documents, even to the day that Darius Codomannus was overthrown by Alexander. As Daniel uses the order "kings of Media and Persia," after the rise and superiority of the Persian horn, the phraseology employed in the first year of Darius, "the law of the Medes and Persians," while it almost demonstrably proves that this Darius was a Mede and *not* a Persian, certainly does not even prove that the Medes were on a footing of perfect equality, much less that they were politically superior to the Persians; and still less does it prove that Darius was then king of Media as

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well as of Babylon, and superior in power and dignity to the then king of Persia.

The ram evidently represents the Median dominions, and that, too, as including Persia within their limits. Persia, therefore, may have been merely a province of the Median empire, just before the rise of the higher horn; according to Herodotus, who makes Cambyses, the father of Cyrus, to have been only a Persian nobleman—or it may have been a feudatory kingdom, whose chieftain, owing homage to the Median sovereign, may have borne the title of king, his power being strictly confined to the Persian limits, and thus partially agreeing with the "Cyropædia" and Ctesias, that Cyrus may have inherited from his father the title of king of Persia. There was a time, then, when the ram of the prophet's vision had only one high horn, in the reign of Astyages (until he was deposed), and of his father Cyaxares, and of his grandfather Phraortes, the conqueror of Persia; and we may be permitted to doubt if the formula, "the law of the Medes and Persians," was ever known at Ecbatana, until Cyrus had deposed Astyages. And when did this higher horn arise? Evidently just before the Medo-Persian ram, which had not attempted conquest during the reign of Astyages, began to push ambitiously westward,* northward, and southward—a form of speech which certainly *included the overthrow of Babylon,* though it also implied other important conquests. But in the days when the ram had only one high horn, Persia was a province of the empire, or at best, her chief was a vassal king of his Median liege lord. Would that monarch voluntarily, and without resistance, allow the vassal chieftain to become, not merely a co-equal, but a higher and superior governing horn of the empire, overshadowing him who had recently been his liege lord? Can we reasonably conceive that the vassal obtained the superiority and supremacy otherwise than by force of arms? We shrink from the thought of dealing presumptuously with sacred Scripture; yet are we not fully justified in supposing that the most natural inference from the prophet's vision is this—viz., that shortly before, and in the Divine purpose, *preparatory and introductory to* an extensive and rapid career of conquest by the combined arms of Media and Persia, under a Persian *royal* leader—(the higher Persian *horn* must have been a more powerful *king* than the previously *high* Median horn, a more powerful king than Astyages and his

* Eastward is not mentioned, as the prophetic platform does not extend to the east of Persia.

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father, Cyaxares)—which career of victory was more especially to include the fall of Babylon? We do not deny that a clever reasoner may draw other inferences, but we conscientiously believe that the above is the most natural and obvious conclusion. And how thoroughly consistent are these inferences with what Herodotus has written, without being inconsistent with what we find in Ctesias, and the "Anabasis."

But if we are at liberty to combine the testimony of several secular writers, we are equally so to compare Daniel with other portions of the Old Testament—with Isaiah, Jeremiah, and Ezra.

Surely, if we understand the pushing of the two-horned ram in the prophetic vision, especially to include the career of Cyrus, (not excluding the conquest of Egypt by Cambyses,) we cannot hesitate to transcribe by the side of Daniel's testimony, an extract from Isaiah, as giving a prophetic outline of the same events—

"[Thus saith the Lord, thy redeemer,] that saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Chap. xliv. 27, 28.)

"Thus saith the Lord to his anointed, to *Cyrus*, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." (Chap. xlv. 1–3.)

"Then I [Daniel] lifted up mine eyes, and saw, and, behold, there stood before the river [Ulai] a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. The *ram* which thou sawest having two horns are the kings of Media and Persia." (Chap. viii. 3, 4, 20.)

"Thy kingdom [O Belshazzar] is divided, and given to the Medes and Persians." * (Chap. v. 28.)

* We do not wish to lay too much stress on the following suggestion, though we think it may deserve notice. Some have been a little perplexed with a part of the Divine denunciation against Belshazzar—Thy kingdom is *divided* (פְּרִיסַת מַלְכוּתָךְ), and given to the Medes and Persians. This difficulty would be in a measure overcome, if we suppose that the Persian conqueror divided Belshazzar's realm into portions separated by the Tigris, and that he appointed Darius the Median to be king of the western division, reserving the suzerainty, and keeping for himself the eastern division, which included Elam and Shushan. This would not be inconsistent with the ancient tradi-

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That Babylon was to be one of the conquests, the great achievement of this Cyrus, we are not at liberty to doubt. He could not have given permission to the Jews to return to their own land, and rebuild their city and temple, until he had overthrown the supremacy of Babylon, and had become the lawful sovereign of the dispersed Jewish captives beyond the Euprates, and of Palestine. And it is doubtless as the results of the victories achieved by Cyrus, in unconscious obedience to the will of the God of Israel, (secret to the Gentiles, but revealed to the Jews,) that the prophet tells us—"Bel boweth down, and Nebo stoopeth,"—and says, "Come down, and sit in the dust, O virgin, daughter of Babylon"—though this may also shadow forth the yet future doom of the New Testament Babylon.

The hosts by which Cyrus should accomplish the downfall of Babylon, are elsewhere described by Isaiah, while the name of their great leader Cyrus is not mentioned. Jeremiah also predicts the same great event, notices the names of tribes in the victorious army, which are not found in Isaiah, but is silent as to the name of Cyrus and of the Persians—

"The burden of Babylon. . . . . Behold I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." (Isa. xiii., 1, 17–19.) "Go up, O Elam: besiege, O Media. . . . Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." (Chap. xxi. 2, 9.)

"The Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, THE VENGEANCE OF HIS TEMPLE." (Jer. li. 11.) "Set ye up the standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; *appoint a captain against her;* cause the horses to come up as the rough caterpillers. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion." (Chap. li. 27, 28.)

Surely if it be lawful to connect any of the Hebrew predictions with the historical fulfilment, we may, without hesitation, apply the predicted "vengeance of the Lord" upon Babylon,

tion, that Cyrus was the first of the Persian kings who made Susa his residence. We thought for a time that the phrases "took the kingdom [of Belshazzar"], v. 31, and "the *whole* kingdom," were unfavourable to this view. But on further consideration, the objection seemed to vanish. Cyrus may have annexed Elam as a province to the Persian realm, even before he commenced the siege of Babylon; and the words, "the whole kingdom," may merely denote "the whole territory which Cyrus assigned to Darius."

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"the vengeance of his temple," to that night when Belshazzar and his nobles, the representatives of Babylon, publicly and deliberately dishonoured the sacred vessels of the Jewish temple, and ostentatiously exalted above the Most High God, their idols of gold, and wood, and stone. If we cannot make this application, then have we no record in the Scriptures of the fulfilment of this awful prophecy. It ought to be evidence of irresistible strength and clearness that should prevail upon us to believe with Dr Hales, that Belshazzar was slain by a conspiracy of his nobles, and that the predicted "vengeance of the temple," when "one messenger should meet another to shew the king of Babylon that his city is taken at one end," was not accomplished until about fifteen years afterwards, when Cyrus took Babylon. A cuneiform inscription would seem to teach us that Nabonnedus associated with himself in the government his son Belsharezar; (or Belshazzar,) and thus secular and sacred history can be reconciled in a more satisfactory manner than that proposed by Dr Hales. Far more astounding is the theory, that Darius the Mede was identical with Darius Hystaspes the Persian, and that this royal Mede-Persian did not "take the Chaldean kingdom until 493 B.C." The testimony of Herodotus is far more than unfavourable to this view. He tells us, that some time before the expedition against the Scythians, the Babylonians rebelled against the son of Hystaspes, who did not recover the revolted city until after a siege of one year and seven months. It is added, that its brazen gates were then destroyed, and the high walls so far lowered that it would scarcely be able to stand another long siege. All this took place some eighteen or twenty years earlier than 493 B.C.; and thus we have the Greek writer's authority that Babylon was a provincial city of the Persian empire when Darius Hystaspes ascended the throne, *i. e.*, that this prince became king of Babylon, as well as of Persia, cir. 521. It is, perhaps, not impossible that the rebellion of the Babylonians may have already begun in the sixth year of Darius, when the temple at Jerusalem was finished.

Mr Bosanquet and Mr Savile lay much stress upon the testimony of Daniel to the supposed fact that the Medes were still independent and pre-eminent at the time of the fall of Babylon, twenty years after the triumph of Cyrus over Astyages. We have already endeavoured to shew that the vision of the ram favours the view that the Persian rose to the eminence, not only of a royal governing horn of the Medo-Persian dominions, but also of the higher governing horn, *against the will* of the contemporary Median king, by force of arms. To

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say the least, therefore, the vision also favours the idea that the Persians, becoming pre-eminent cir. 560 B.C., were even more so when, about twenty years afterwards, Babylon was taken. At that time we have reason to believe that Persia, Elam, and Lydia acknowledged Cyrus as their lord; and that if the people of Ararat, Minni, and Ashchenaz fought under the Medo-Persian banner, it was not because it was the standard of Media, but that of the higher Persian horn. He was the "appointed captain," under whom "the kings of the Medes" served. For we may suppose the term kings to be here used in the lower sense of "chieftains," as we must understand the term in 1 Kings xx. 1., when it is said, "there were thirty and two kings with Benhadad." In a subsequent expedition mention is made of "the king of Syria's *thirty and two* captains that had rule over the chariots." That the term "Medes" is here intended to comprise both Medes and Persians, we may believe without difficulty; but it would seem to be refining too much, to infer the pre-eminence, or even the independence of the Median crown, at the time of the fall of Babylon, from that phrase. We must never lose sight of the prophet Isaiah in these discussions. He unquestionably teaches us that Elam and Media were under the banner of Cyrus when Babylon fell. And Daniel clearly teaches us that Cyrus was then the higher royal and governing horn on the Medo-Persian ram. And Ezra as certainly teaches us that this same Cyrus was king of Persia when he proclaimed liberty to the captive Jews. And unless we believe that Darius the Mede was king of Persia, as well as of Babylon, in opposition to the fair and obvious interpretation of the vision of the two-horned ram, Cyrus was already the illustrious and powerful king of Persia (and we may unhesitatingly add, of Elam and Lydia also) when he commenced the siege of Babylon. Even the "Cyropædia" represents Cyrus as the conqueror of Babylon, and able to retain it for himself, though he gave it to Cyaxares, who certainly could not have gained it in any other way than as a voluntary gift from Cyrus. Thus the writer of that romance would lead us to suppose (and if he did not, Isaiah's prediction and Daniel's vision would compel us to do so) that Darius the Median took or received the kingdom, which he could not have obtained in any other way, as a voluntary gift from Cyrus. But Herodotus, who is to a considerable extent supported by Ctesias and the "Anabasis," may be considered as telling us that, whosoever Darius the Median was, he was not the independent king of Media, as Astyages had been, and that he most probably received the Chaldean realm to hold it under Cyrus as

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his liege lord. The prediction and vision just alluded to are not only not opposed to this view, they may rather be considered as more favourable to it than to that which would make Darius to be a powerful Median king, who received Babylon from Cyrus, as a superior receives a gift from one who is not his equal in power and dignity. No one will contend that Darius could have taken the kingdom, if Cyrus had refused to permit him to do so.

Look at Ezra, i. 2, "Thus saith Çyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem." No believer in the authenticity of the books of Ezra and Daniel will hesitate to infer from this passage that Daniel had conversed with Cyrus, and shewed him a copy of the prediction of Isaiah, and explained it to him. The words "all the kingdoms of the earth" are to be interpreted of vast and extensive dominions. How much of these did Cyrus inherit after the death of Darius? Which is most probable, from a comparison of profane and sacred history, that previous to that event Cyrus was only a king of Persia, and that all the rest of the vast dominion belonged to Darius? or that Cyrus already possessed so vast a dominion at the time of the siege of Babylon, that even if there had been then an independent king of Media, Cyrus was greatly his superior in power and dignity? Did he inherit his vast dominion from Darius? or did he win it by his own sword, when, as the higher royal governing horn, he led the Medo-Persian forces in one career of victory, "pushing westward, and northward, and southward?" Did he conquer Armenia, Lydia, and the Asiatic Greeks, to give them to Astyages after he had defeated and deposed him, or to a son of Astyages? or to annex them to the Persian empire? If we consult the map, we shall see that he could not well have been liege-lord of Armenia, without being also at least the suzerain of Media. Whom did the tribes of Ararat and Minni acknowledge as their leader and liege lord? An imaginary independent king of Media, or the illustrious king of Persia?

But when the higher horn arose, it is not said to have plucked up or eradicated the high Median horn. Consistent with history, the higher Persian horn is not described as taking advantage of the gradual and lingering decay of Media, to rise upon her ruins. The Median horn was still high when the higher Persian arose, thus, perhaps, favouring the view of Herodotus, that Cyrus triumphed over the powerful kingdom of Astyages, not merely by the arms of Persia, but by the important aid of Median treachery. This may have rendered

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it politic in Cyrus to have preserved unharmed to the vanquished Medes their laws and usages, so that the kingdom of Media was not, after conquest, treated as a subdued province, but the two kingdoms of Media and Persia, in a fraternal union of apparent equality, formed one empire under a Persian sovereign. On this view it does not seem to have been necessary to represent the Median horn as having been plucked up by the roots.

If we suppose that in the reigns of Phraortes (the conqueror of Persia), Cyaxares, and Astyages, no other formula was used in Media than "the law of the Medes," the question arises, How came the courtiers of the Median Darius to put the Persians almost on a level with their conquerors and masters, by using the formula "law of the Medes *and Persians?*" Was it in compliment to Cyrus, the conqueror of Babylon, from whom Darius received the Chaldean realm? This is scarcely a sufficient reason. A more probable explanation might be inferred from Herodotus, Ctesias, and the "Anabasis," viz., that the triumphs of Cyrus, and his politic wish to conciliate the Medes, forced upon the latter the formula "law of the Medes and Persians," this phraseology not marking that the latter were inferior to the former; on the contrary, it would be a public and established confession of the fraternal equality of the two nations. Thus, the phraseology in question, instead of necessarily implying the superiority of the Medes over the Persians, down to the fall of Babylon and the reign of Darius the Mede, if considered as forced upon the Medes by the victories of Cyrus, (and neither scriptural nor secular history forbids this supposition,) would be no slight presumptive evidence that Cyrus, having defeated Astyages, and conquered Media, became king of Media, as well as of Persia, and placed Darius on the throne of Belshazzar, retaining for himself the suzerainty. While it was the determination of Cyrus to raise his Persians to a fraternal equality with the Medes, he would naturally wish to conciliate the latter, and would not object to give them the position, not of a pre-eminent or dominant nation, but of elder brethren. And it is quite possible (unless the proud and haughty character of Cambyses may discourage the supposition) that the order at the court of Darius the Mede may have prevailed in Persia as well as Media, until the Median rebellion in the reign of the son of Hystaspes may have provoked that monarch to reverse the order, and speak of the "law of the Persians and Medes." At all events, the latter is the order throughout the Behistun inscriptions.

The subject of the omission of the Persian name by Isaiah

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and Jeremiah has already been noticed in this journal, and we need not enlarge upon it here.

In the mysterious handwriting it is not necessary to suppose that the Medes and Persians are spoken of as two distinct and independent nations. If we suppose that they were two united nations under one king, Cyrus, and that the usage of the empire under Cyrus was not to speak of either singly, but of both in union, then may we not unreasonably suppose that the message from heaven would conform to the prevailing usage on earth, unite the two names, and write, "Ye Medes and Persians?"

We have thus tried to shew that if we suppose that the name of the Persians was never associated in apparent fraternal equality with the Medes. the younger with the elder brother, in the days of Astyages and his predecessors, while the ram of the vision was under the government of the single high Median horn, it was probably forced upon the Medes by Cyrus, as the victorious higher horn. Hence, the very prevalence of the phrase, "law of the Medes and Persians," while it may suggest the idea that the Medes were too powerful to be set aside as a subordinate tribe, inferior to the Persians, and who were no longer under Median laws, but that they rather required to be conciliated by the conqueror, seems still more strongly to suggest the idea of a previous great Persian triumph, in which the conqueror united Media to Persia, having made himself king of the former as well as of the latter.

Act. V.—THE GLORIOUS ONE GLORIFIED.

Man is ever thirsting for knowledge, and longing after happiness. Convinced that "knowledge is power," and feeling a growing desire after some lasting and adequate good, he searches into all things, and visits all places, in order to increase his stores of information, and fill his soul with enjoyment. While making these inquiries and researches, two most important things are generally overlooked. One is, that he is utterly fallen, and justly condemned of God; and the other, that, notwithstanding all this, God in infinite mercy has provided him with a revelation which proclaims a pardon for his rebellions, makes known a remedy for his diseases, reveals a theme for his intellect, and provides a portion for his desires. Thus an infinite good is set before him; he is invited to possess

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it, and be rich; a satisfying science is revealed, and he is exhorted to become wise for eternity. Alas! man generally chooses his own way in preference to that of God's, and therefore continues poor, foolish, and unblest. All men, without exception, even amid the full blaze of the revelation of redeeming love, would live and die thus miserable, seeking rest and finding none, had not a still further provision been made. God has given a revelation in a book; it is necessary that He should also deal directly with the heart, and that not merely by words, however clear, tender, and persuasive, but by a mighty power superadded to the words, even by the presence and operations of a Person of omnipotent love. He must be one who can have intimate access to the soul, revealing, teaching, drawing, subduing, comforting, sanctifying; doing all this, and much more, without interfering with the free action of the soul, or in any way forcing it.

Let us meditate carefully on these points, endeavour to consider what that great good is which God has revealed; the way in which man has treated this unspeakable gift; the reasons for his conduct, with the guilt and danger thereof; the provision which God has made in order to counteract and subdue man's awful evil, and to fulfil His own gracious purposes. The infinite glories of Christ, the almighty energy of the Holy Spirit, the boundless grace of God, as seen in both, and the blessed results which come to all who believe, are subjects we must necessarily be conversant with while meditating on "the glorious one glorified."

The harp of prophecy had been suspended in the temple of truth for nearly four hundred years. Generation after generation passed away, and it still remained silent. The grand echoes of its previous sublime utterances yet resounded in the ears of all attentive listeners, and many a waiting heart anxiously inquired, When shall that great prophet of whom Moses spake come, and bring out richer notes of melody than have yet been heard? At length, "*a voice*" was heard in the wilderness of Judea, and many felt that he who spake was a true prophet. The sounds were solemn, and thrilled the heart. Many who heard them felt themselves shut up with God and conscience. The nation was moved from centre to circumference, and the leaders of the people sent to ask him, "Who art thou?" To some there seemed a resemblance between him and Elijah; but he said, "I am not he." Yet he added, "*He* is coming. I am but a faint star, the great Sun is about to rise. He who is coming is so great that I am not worthy to unloose His shoe latchet." Think how great that

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prophet was who thus truly spake concerning himself. Two inspired seers had predicted his coming and mission; an angel had announced his birth, declaring that he should be filled with the Holy Ghost, and be great in the sight of the Lord; a strange miracle accompanied this announcement, and the gift of prophecy was bestowed upon his chastened father. The character and preaching of this singular person fully realised, yea exceeded, all the expectations formed. The sordid publican, the fiery soldier, the sensual monarch, the proud Pharisee, the sceptical Sadducee, the abandoned profligate, all felt that God was in him—felt, as they listened to his voice, that they had consciences, and that there was a judgment to come. And yet this holy man, this marvellous preacher, this greater than all the prophets, most truly said, that he was only "*a voice*," a simple herald, a dying taper, as regards his official glory, when compared with Him whose coming he announced. That coming One he delighted to proclaim as "the Son of God," "the Lamb of God," "the depository and giver of the Holy Spirit," "the Bridegroom of all loving hearts." Surely we ought to study much the testimony of John to the Saviour; musing especially over these words, "He that cometh after me is preferred before me, for He was before me." We should study also his whole testimony concerning the Lord Jesus, in connexion with preceding predictions and subsequent testimonies. Then shall we see how He who came in lowliness was the pre-existent and pre-ordained One, the theme of all the prophets, the substance of all the types; Him "whose goings forth were of old, from everlasting;" the single One in human form, in whom God's soul delighted; the Almighty God, the real Man, comprehending all excellencies, and communicating all blessings, and so, in very deed, THE GLORIOUS ONE.

The Scriptures dwell much upon the *unity*, *glory*, and *supremacy* of God. GOD IS ONE. "Hear, O Israel, the Lord our God is one Lord." This ONE JEHOVAH is very glorious. He is "the God of glory, and the Father of glory. He is the blessed and only Potentate." Him of whom we are speaking claims these and other titles. The Saviour of man is THE GLORIOUS ONE. He of whom all the Scriptures speak in such glowing language; He whom all heaven adores; He, to whose name and claims the Holy Spirit alone can do justice, must be INFINITE and ETERNAL.

Let us take our stand in wondering contemplation at that period which is called "the fulness of time, when God sent forth His Son;" and with the joyous words of Zechariah concerning Christ, as "the light, the day-spring, the horn of

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salvation, the *Highest*," resounding in our ears, let us turn aside, and see this great sight. Well may He be called "THE LIGHT," who could lawfully appropriate to Himself all the rays of glory scattered throughout the prophets, who could claim as His own all the names and titles of honour with which the Scriptures are filled. Yes, everything, from the first intimation in Eden concerning the seed of the woman, down to the last testimony of Malachi respecting the Sun of Righteousness, refers to Him. How wondrous must He be who can fill them all up! This glorious, gracious, wonderful One is before us. "THE LIFE IS MANIFESTED." What a precious fact is this! Life, even THE LIFE, is manifested; and that in a world where death reigned, and which deserved to be given over a prey to the second death.

There is, it may be, no word which, in all its bearings, is at once so full of meaning and mystery as the word "*life*." It reveals much, but it hides more. We are conscious of its fulness, but fail to comprehend it. Life is that great word which, in Scripture, is the quintessence of a thousand promises. It is there used to set forth the substance of all spiritual blessings, the consummation of all heavenly hopes, and the fulfilment of all holy desires. Most fitting, therefore, was it that Christ, to whom we are indebted for all it contains, should be called "THE LIFE." He was "the living One," "the Life who was with the Father." He was appointed to be the destroyer of death, and the fountain of a new, holy, and joyous existence. Even before His incarnation, He was the invisible animating soul of all previous revelations and dispensations. (John i. 1–10.) Without Him history had no lesson, types no meaning, prophecy no object, man no hope. Hail we, then, the coming of Him who will make manifest the purpose and grace of God, abolish death, and bring life and immortality to light. (2 Tim. i. 16.) Let our hearts join the glad anthem of praise, "Glory to God in the highest, on earth peace, good will toward men."

But though He answered completely to all that the prophets foretold, though He shone with unsullied beauty, and overflowed with unbounded grace, He was not welcomed or esteemed. The light shone, but it was not seen. The fountain of life welled up plentifully in the dry desert, but it was not desired. The good Shepherd stood among the wanderers, and invited them in most loving accents to return, but His voice was not heeded. Man loved darkness rather than light, preferred death to life, and distance from God to nearness to Him. "He came unto his own, and his own received him not."

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They thronged after Him with idle curiosity. They craved His temporal gifts with selfish minds. They sometimes wondered at His miracles, and at other times cavilled at them. But His truth they would not learn—His blessing they would not seek—His rest they would not enter into—His character they did not love—His person they did not understand nor appreciate. He, the great "sign" given by God, was "a sign to be spoken against." Amidst execrations, curses, and bitter words, unheard before, even in this Satan-ruled world, He finished His holy, beneficent life—finished it on a cross of ignominy; and then, "when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre." He *died;* and *that* was the most wondrous part of His work. Died as a sacrifice, to make an atonement, to provide a reconciliation, to bring millions to God, and manifest every attribute of Deity in effulgent harmony. But who on earth thought of this? His few attached friends were confounded. They buried their hopes in His sepulchre; and even when He arose, they were slow of heart to believe the fact, and then as slow to receive the blessings which grow out of that fact. But He who raised Christ from the dead, called Him to His throne, gave Him a name above every name, and then put His name, His cause, His claims, His truth, even the truth concerning Him, into the hands of One as infinite in love, as almighty in power as Himself.

What a rich fountain of joy does this new and glorious fact open up! The cause of the glorious One is undertaken by the Holy Spirit. Though the Lord Jesus is unknown, despised, and rejected on earth, He was welcomed, honoured, and loved in heaven, and God's high purpose is, that in this most important respect, "His will shall be done on earth as it is done in heaven." When the Saviour was nearing the cross—when He knew that in a few hours Jerusalem would ring with the sounds, "Not this man, but Barabbas;" "Crucify him, crucify him;" "He saved others, himself he cannot save"—when He knew that He should be the butt for all scorn, and the object of all contempt, He calmly looked up, left all with His Father, (Isa. l. 5–8,) waited His time, and whispered in the ear of His sorrowful disciples, "He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you." (John xvi. 14, 15.) Little did they understand the deep meaning of these true and glorious sayings; but how precious did they become to them afterwards, and how precious should they be also to us! Still the glo-

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rious One is unknown to most of those who hear about Him. "The light even now shineth in the darkness, and the darkness comprehendeth it not." Man is as unwilling as ever to study heavenly truth, to receive spiritual blessings, and live to God's glory; in a word, as unwilling as ever to learn of Jesus as a prophet, be saved by Him as a priest, or submit to Him as a king. But there stand the glorious words, and many know their power and preciousness: "HE SHALL GLORIFY ME." The cause of the Saviour then is safe, after all. The heavenly Dove will honour the Holy Lamb. The name of Jesus must be exalted in human intellect and affections, His love must be the theme of millions of human tongues, and His glory be reflected from the character of those who once served His foe. God hath willed it, and the Holy Spirit will effect it. No wonder that the Lord Jesus so delighted to speak of that Holy Spirit, who was to speak so effectually for Him; and if we have "the mind of Christ," we shall also much delight in this subject, and continually pray that it might be done.

The subject is an endless one, but having just stated it, we only purpose, in a few words more, referring to five points of view in which these words, "HE SHALL GLORIFY ME," should be constantly considered by all those who favour the Saviour's righteous cause, and desire that His precious name may be as incense poured forth, as the day-spring rising in the shadow of death, as a flood of glory filling the world with the knowledge of God.

1. *As proved in the past history of the Church.* No doubt a great change took place in the thoughts and views of Christ's people after His resurrection, and before His ascension. He did not shew them His hands and His side, say "Peace be unto you," breathe on them, open to them the Scriptures, speak to them of the kingdom of God, without *some* blessed results following. But still, He bade them wait for "power from on high." And when the Spirit came, as a rushing mighty wind, among other wondrous effects produced in them, was the bringing them into sympathy with God and heaven, as regards their thoughts of Christ, their estimate of His work, and their intentions concerning Him. Jesus had said, "He shall lead you into all truth." What was *the truth* into which the Holy Spirit was to lead the apostles, but a true view of the Saviour himself? Men had rejected Him, even the apostles had not at all adequately understood His character or mission, and the Holy Spirit was provided to teach all truth concerning the Redeemer. Hence it is said, "He shall not speak of himself, *he shall glorify me.*" In giving them a true view of what the

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Saviour was, He gave them a true view of God as a Father, full of love, rich in mercy, delighting to bestow blessings. All that knowledge of God which is life eternal, and which saints of all generations have possessed, is just the result of the Holy Spirit glorifying Christ.

2. *As a privilege yet to be enjoyed.* The mission of the Holy Spirit is not ended, and the one great object of that mission still is to glorify Christ. Believer, consider these words, "He shall glorify me," as the Saviour's most precious bequest to you. This is one of the weightiest and most wonderful sayings of Scripture, "HE," "ME." Here are two divine Persons, the *Minister* and the *Mediator* of the gospel dispensation; and who can tell what is included in these two names! And the one undertakes to glorify the other—that is, to exhibit His excellencies, shew Him to be what He really is; to remove ignorance, conquer prejudice, enlighten the understanding, and fill the affections, making His blood to triumph in the conscience, producing perfect peace, attracting the soul upward by revealing His beauties, and supplying a mighty motive power for all duty, by shedding abroad His love. Thus, and only thus, can a soul be made and kept happy, holy, humble, and hopeful. In this way only can we be conformed to His image, "changed from glory to glory, even as by the Spirit of the Lord."

What a privilege to have such a Divine teacher in the scheme of redemption, such a revealer to the soul of the glories of the absent One! When we enter the temple of revelation to commune with its wonders, and appropriate its blessings, we go not there *alone*. "He shall abide with you for ever; He shall take of mine, and *shew it unto you.*" If we were engaged in the British Museum looking at the Assyrian sculptures, how much better should we understand them if Layard were to join our company. So would it be, if, while looking at ancient coins or curious insects, some skilled antiquarian or practical naturalist would kindly be our instructor. Unassisted by the Holy Spirit, we make no real progress in divine things, but with His gracious aid we soon learn to say with Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

And if this be our experience, it is a sure *evidence* of our interest in all that is shewn us. If we see Christ with the eye of faith, and receive Him into our hearts, then He, with all His glory and grace, is our own. Surely we do well to ask if this is the case. Is Christ glorious to us? Do we discern in Him a heavenly, a spiritual, yea, a divine glory? Does it

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eclipse all earthly things? Do we see spiritual things in its light? Is it a discovering, melting, transforming glory? If so, the Comforter has had to do with us, as the glorifier of Christ. If we can say "LORD," with dependence on His sacrifice, delight in His person, and desire for His glory, it is by the Holy Ghost. (1 Cor. xii. 3.) And such teachings are not only evidences that we belong to Christ, and are one with Him, but they are earnests of that flood of light and fulness of joy which will be realised when we shall see Him as He is, study His excellencies, review His history, and trace His love in the light of glory.

3. We do well, further, to consider these words as *a promise yet to be pleaded.* No doubt the party who were gathered together "with one accord in one place," pleaded it, and it was made good to them. But, doubtless, after this they still presented it on the knee of prayer, in order that further discoveries of the glorious person, infinite atonement, and exhaustless fulness of Christ might be made to them. And if we have realised this in some measure, we shall assuredly desire continual and increased unfoldings of the glories of the Saviour. The apostle panted constantly to "KNOW HIM." Most of his prayers for the Church are an expansion of this promise, "He shall glorify me." For the Ephesians he prayed "that the Father of glory would give to them the Spirit of wisdom and revelation in the knowledge of Him," and again, "that they might be strengthened with all might by His Spirit in the inner man," "that Christ might dwell in their hearts by faith," and that "they might know the love of Christ that passeth knowledge." For the Thessalonians he prayed, "that God would fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus may be glorified in you and ye in him, according to the grace of God, and of our Lord Jesus Christ." We do well to ponder these prayers, and earnestly to plead them, and thus we shall realise this blessed experience, and reflect the glory of Him, on whom we believingly and lovingly gaze.

4. We may consider these words as a *prophecy yet to be accomplished on a grand, yea, universal scale.* It must first be fulfilled in the Church, called out to be a people for God's name. In each believer Christ will be glorified, and at His coming He will be glorified and admired in *all* that believe. Then the whole Church shall be presented to Himself without spot, or wrinkle, or any such thing. The bride of Christ shall shine in *His* beauty; and fully realise that her beauty, being, and blessedness are all derived from Him, and all dependent

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on Him. Nor shall there ever come a change or failure; but the full power of the Spirit, of which the earnest is now realised, shall uphold the redeemed in their glory for ever and ever.

Then will come the wider triumph of the Holy Spirit's power. "All flesh shall see the salvation of God." The prophecy of Joel, which began to be fulfilled at Pentecost, shall receive its full accomplishment. But first, there will be a withering of all creature glory; the wind of the Lord will blow upon it, (Isa. xl. 7,) in order that there may be "a ceasing from man, whose breath is in his nostrils." (Isa. ii. 22.) All things will be shaken into a chaos-like condition, (Isa. xxiv. 19, 20,) and then, as of old, (Gen. i. 2,) the Spirit of the Lord will renew all. In the physical and moral world His renewing power shall alike be felt; and "times of refreshing shall come from the presence of the Lord." Then Christ will be glorious to all human eyes, "the desire of all nations." "Men shall be blessed in Him, and all nations shall call Him blessed." God will be universally known and loved; and all shall be the result of the power of the Spirit glorifying the Lord Jesus.

5. Till then let each believer consider these precious words as setting before him a *pattern* to be imitated. The apostle gloried in the thought that in the great work of witnessing for Christ, and spreading abroad His glories, they were co-operating with the Holy Spirit. Those who opposed the Saviour, and tried to hinder His servants, were justly accused of "resisting the Holy Ghost." What an honourable service the first! what a horrible crime the second! and still many are found on both sides. The Holy Spirit has many instruments, and so has the evil spirit. Antichrists, and their followers, have been numerous in all ages, though "THE ANTICHRIST" is yet to come. Principles are now working everywhere in Christendom, which will ripen into the grand confederacy against the Lord, and against His Christ, (Ps. ii. 2;) and there is no security against the threatening danger, no real preservative from joining the ranks of the enemy, but the presence of the Comforter glorifying Christ. "As many as are led by the Spirit of God, *they* are the sons of God," and no more. All others, whatever their knowledge or profession, have no root, and will in a time of temptation, such as is coming on the earth, fall away to the Antichristian side. Seek, then, the leadings of the Spirit, who always guides to Jesus. Seek the fellowship of the Spirit, who always speaks of Jesus. Seek the help of the Spirit, who can make Christ crucified the power of God. Ponder the fact, that "the sufferings and death of Christ in our room and stead form the grand argument by which the

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Spirit of God influences the human will." Only the Spirit of God can enable us practically to judge that, "if One died for all, then were all dead: and that He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again." If we *judge* thus, and act thus, we shall become even now in some measure what Paul so exultingly called Titus and others, "the messengers of the Churches," and "THE GLORY OF CHRIST." Surely, surely, the wonders of redeeming love, and the revelation of coming glory, should animate all who believe the one, and hope for the other, to conquer sloth and selfishness, and constrain them by communion with the Lord and consecration to His service, to seek grace, that they may be the mirrors to reflect, and the instruments to sound forth the glories of "THE GLORIOUS ONE."

ART. VI.—READINGS IN FIRST CHRONICLES.

CHAP. VI. 1–30.—THE TRIBE OF LEVI.

WE have remarked on a former chapter that the conviction must often arise in the mind of one who reads these genealogies, that there is a deeper meaning and a wider application lying hid in them than we at present perceive. Perhaps this may be developed by Israel's future restoration, when the prophetic words regarding the tribes shall be accomplished. It is said that there is found growing at Culloden, on the field where the battle was fought, a blue flower, that never appeared till the soil had been wet with blood. The seeds had been deposited and were lying under the earth, waiting the touch of this new and strange moisture, and then the hitherto unsuspected flower shot up its petals. So it may be with these genealogies when Israel's tribes return, and when they enjoy the latter-day showers of blessing.

But apart from prospective uses, and apart even from positive lessons, these genealogies possess a peculiar interest. All of us may have looked upon some picture of the ancient city Corinth, with its few majestic columns; or upon some sketch of the old temple on the promontory of Sunium, where the lonely pillars still stand in their place all round the temple walls, the pale moonbeams casting a melancholy light over all. How these columns speak of former days! How venerable they seem, not so much in themselves as because of the past which

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they represent. It is even thus we feel in regard to the names in such a chapter as that we now enter upon—the names of *Levites* and *Priests*. These names are venerable; they are representatives of men who, each in his day, stood prominent in tabernacle or temple, accomplishing the service of God amid the thousands of Israel.

THE LEADING MEN AMONG THE PRIESTS.—(VER. 1-15.)

Ver. 1.—"The sons of Levi; Gershon, Kohath, and Merari."

Why is *Levi* the tribe that follows Judah and Reuben? Because it was the tribe that, in a certain sense, belonged to all the rest; this gave it prominence, and made it fit that it should here take its place in the midst of all the rest, although Levi had no lot, or portion of land, like the other tribes.

The name of *Levi's* eldest son is written here and elsewhere *Gershon*, which means "Expulsion," as if his father had some reference to the circumstances that forced Jacob to leave Mesopotamia. But it is written *Gershom*, ver. 16, perhaps as a softer name, implying an idea not very different, "Stranger here." *Kohath*, again, means "Assembly," or "Gathering," referring, it may be, to the prospect of a family circle which Jacob and his sons were forming in Canaan. But *Merari*, "Bitterness," tells of sorrows and trials.

So, then, the private history of this priestly and sacred tribe turns out to be one as full of human suffering as others. They began with "expulsion" and "bitterness" while forming their new settlement. They learn to sympathise with their fellows; a priest must have the feelings of those whom he represents; and we see that Levi has enough of sorrow from the very first, to teach him sympathy. Ministers of Christ, who set forth the only Priest, Christ Jesus, find that they are thus dealt with: "Whether we be afflicted, it is for your consolation and salvation; or whether we be comforted, it is for your consolation and salvation." (2 Cor. i. 6.)

Ver. 2.—"And the sons of Kohath; Amram, *and* * Izhar, and Hebron, and Uzziel."

Though not the eldest, *Kohath* is taken first, because the high priest was to come from his line. And in his case we see the Lord's sovereignty, inasmuch as He does not go to Gershon, the first-born, but to his brother, when conferring the highest honour.

Amram is "High people," according to some; suggesting the father's hopes of Israel's destiny, and his family's share

* Why "*and*" is omitted here we cannot tell. It is inserted ver. 18.

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therein. But there is another sense of the word: "Kindred of Him who is high," (*Gesenius*,) as if his father rejoiced in the peculiarity of Israel as Jehovah's people. But perhaps Furst's view of the name is, after all, the true one—"A servant," or one *who serves the people*; a singularly appropriate name for the ancestor of the priests.

Izhar means "Fresh oil," one who is shining and gladsome; a name of hopefulness. *Hebron* means "Conjunction," or "Joining together;" but to what circumstance this name makes reference we have no means of ascertaining. It may have been the case that the city *Hebron* had something to do with it; and that city seems to have got its name because made up of several separate towns that form one. *Uzziel* is, "God is my strength."

Ver. 3.—"**And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.**

Some have interpreted *Aaron* as meaning "Mountain-like," that is, eminent; others understand the word to mean "Enlightener," corresponding to the Roman *Lucilius*.—(*Furst*.) As to *Moses*, we all know why that name was given—"Drawn out of the water" (Exod. ii. 10)—a circumstance that greatly strengthens our theory in regard to these names, viz., that they all had reference to circumstances existing at the time, and affecting the family or the individual. It may be that *Aaron's* name, if it have reference to הַר, "mountain," was given by his father by way of expressing hope that Israel would soon leave the low, flat plains of Egypt, and exchange them for the promised hills of Palestine. If "Enlightener" be the true meaning, Amram may have had reference to the deliverance from their darkness and bondage.

Miriam's name may mean "Unhappy," or "One embittered," (*Furst*,) referring to the bondage of Egypt which was now so deeply felt; though it might perhaps be connected with מָרוֹם, "elevation," intimating her parents' hopes of being lifted up. If, however, we take the former etymology, (and it is the one usually adopted,) let us notice how interesting the name becomes. In its after history, this name emerges into the well-known *Mary*; for the *Μαριαμ* of the Septuagint is the same as the *Μαριαμ* of the New Testament. It is the name of *Mary*, "mother of Joses," Mary, "sister of Lazarus," Mary "Magdalene," Mary, "who bestowed much labour upon us," Mary, "mother of John, whose surname was Mark," as well as the ever-memorable name of *Mary, the mother of Christ.* She, too, like Miriam, began in trouble; she had to pass

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through suspicion, as well as the awfully solemn circumstances of her position, ere she reached the height of honour.

Aaron's sons have names that speak out their father's high thoughts—*Nadab*, "Princely;" *Abihu*, "He is my father," pointing upwards to the throne of God, "Yonder is my father;" *Eleazar*, "God has helped." This last name is the well-known New Testament Lazarus, ever memorable and ever dear. *Ithamar* is a name that may mean "Land of the palm-tree;" as if his father's eye was already toward Canaan; and even if we adopt the signification which others suggest, viz., "Not lofty," still the literal idea is, "Not the palm-tree!" Were not the palm-trees of Palestine in view? Did not Aaron, in naming his son by this name, declare that he was weary of Egypt, its sycamores, and papyri, and pyramids? he would fain arrive at the promised land, and see its city of palm-trees, and its hills on which the palm-tree waved.

Ver. 4-7.—"Eleazar begat Phinehas, Phinehas begat Abishua, and Abishua begat Bukki, and Bukki begat Uzzi, and Uzzi begat Zerahiah, and Zerahiah begat Meraioth, Meraioth begat Amariah, and Amariah begat Ahitub."

Phinehas has a significant name, "Mouth of brass,"*—appropriate enough surely for him who was so jealous for the Lord, and so fearless in opposing corruption. The Lord, in a case like this, had led his father unwittingly to fix upon a name that was to become realised in his after deeds. His father may have been led to it by the many *Egyptian* names beginning with פִּי, such as "Pi-ha-hiroth," "Pi-chol," "Pi-beseth;" but the Lord overruled the selection.

Abishua, "My father is rich," may remind us of Cowper's description of the true believer, looking up to heaven, and around on all the earth, and saying, with deep significance, "*My Father made them all!*" *Bukki*, "My laying waste," or, "One whom Jehovah has emptied," contracted from בֻּקִּיָּהוּ, begets a son, whom he calls *Uzzi*, "My strength," or "One whom Jehovah makes strong." There was a felt connexion between the sinner's emptiness, and Jehovah's coming to fill and strengthen. *Zerahiah* is "Jehovah has risen," as the sun rises at morning, to chase away the darkness of night. *Meraioth* is "Rebellious," or "Bitternesses," as if at the birth of the former there had been a time of prosperity—at the birth of the latter, a return of adversity. But next came *Amariah*, "Jehovah has spoken," reminding every one who pronounced

* Nahshon, in chap. ii. 10, from the same root, נְחֹשֶׁת, "brass," signifies "Brazen"—*q. d.*, "man of brass."

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his name that faith had a sure testimony to lean upon. His son's name, *Ahitub*, signified "Brother of goodness,"—related to all that is good—a glorious name for a high priest surely!

And here we might pause a moment, and see *Jesus, our High Priest,* summing up in Himself all the excellencies that these names signify. He is the true *Aaron*, who brings us to the hills of Zion, out of the flat, level land of bondage. He is the true *Eleazar;* God has helped Him by the right hand of His righteousness. He is the true *Ithamar*, who brings us to the land of palms; the true *Phinehas*, whose zeal even consumes Him, as His mouth declares God's righteousness; the true *Abishua*, for His Father is Jehovah, who "has delivered all things into His hand." And, also, He is *Bukki;* for He can tell of emptying Himself, and of Jehovah making Him desolate. He is *Uzzi*, for the Lord is His strength. He is *Zerahiah*, on whom Jehovah's light rose after being hid for a time. Yet, also, is He *Meraioth;* for what bitter sorrow was ever like His? He is *Amariah;* for *the word of the Lord* came by Him—yea, He is *the Word of the Lord*. And is He not *Ahitub*, who has all goodness, who liberally bestows all His goodness on us? "*Such an High Priest became us!*"

Ver. 8-10.—"And Ahitub begat Zadok, and Zadok begat Ahimaaz, and Ahimaaz begat Azariah, and Azariah begat Johanan, and Johanan begat Azariah, (he it was that executed the priest's office in the temple that Solomon built in Jerusalem.)"

Zadok, "Righteous," gave his son the name of *Ahimaaz*, "One who shews wrath,"—perhaps hinting at the necessity of exhibiting indignation at the unjust dealings of men. Was not Christ, our Priest, both "righteous," and also "capable of shewing indignation" at men who polluted the temple of God?

Azariah is a name found long ere this in Judah, (see chap. ii. 8,) "One whom Jehovah helps;" and it became a favourite name. *Johanan* occurs for the first time in David's reign (see chap. xii. 4, 12); but to find it among the *priests* is specially interesting, inasmuch as it shews us that Zechariah might be familiar with the name "*John*," which is just *Johanan*, "One to whom Jehovah is gracious." In the case of *John* the Baptist, the Lord by choosing that name intimated that *grace* was on its way to man in new measure, when the forerunner of Messiah was born.

Johanan named his son *Azariah*, after his grandfather; and this man became noted in his day, and noted in the Church of God. It was he (see 2 Chron. xxvi. 17) who gave a most noble example of such *faithfulness to God* as a priest was to shew; for Heb. ii. 17 says, that the High Priest fulfilled the type in

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this among other things—viz., by being "faithful in things pertaining to God." Now, this is what is meant of Azariah: "*He acted like a true priest!*" for he resisted King Uzziah, when that monarch rashly and proudly attempted to take upon him the office of priest by burning incense. It is thus the Lord marks deeds done for His name and glory. In yonder "house which is at Jerusalem," this man was valiant for God.

Ver. 11–13.—"And Azariah begat Amariah, and Amariah begat Ahitub, and Ahitub begat Zadok, and Zadok begat Shallum, and Shallum begat Hilkiah, and Hilkiah begat Azariah."

Here are old names coming up again; for we met with a former Amariah, (ver. 7,) and an Ahitub, (ver. 7,) and a Zadok, (ver. 8,) and an Azariah, (ver. 10). The name *Shallum* was a name in Judah, (chap. ii. 40,) and elsewhere, signifying "Retribution;" while *Hilkiah* (also found in Judah) means "The Lord's portion." This latter name is really the חֵלֶק יְהוָה of Deut. xxxii. 9—"*The Lord's portion* is His people." What a name! Not only has he the Lord for his inheritance, (Deut. x. 9,) but the Lord has him for His inheritance! May his name be mine!

Ver. 14, 15.—"And Azariah begat Seraiah, and Seraiah begat Jehozadak, and Jehozadak went into captivity, when the Lord carried away Judah and Jerusalem by the hand of Nebuchadnezzar."

Then let us note that this genealogy does not give us *every high priest;* it gives only a selection. For we have not here *Jehoiada*, the noble and devoted, the courageous and sagacious priest, who saved the heir of David's house. (See 2 Chron xxiv. 2.) Neither is his son Zechariah, the noble witness and martyr, mentioned here. These being recorded elsewhere, their names were omitted here. It is to be noticed, also, that Ezra (chap. vii. 3) omits six names in the line of priests; and Nehemiah (chap. xi. 11) omits the "Azariah" of ver. 14.

Seraiah occurs (chap. iv. 13) in Judah, "Jehovah's prince." His son's name, *Jehozadak*, signifies "Jehovah is righteous;" expressive, perhaps, of his father's feelings in a degenerate age, when he saw the threatened doom of Jerusalem and Judah hastening on. Jehozadak was carried captive when Jerusalem was taken; and was it not as if the priestly *mitre* had exhibited this writing, "*The Lord is righteous?*"

So we see the true Priest had not yet come. These priests are only types of another—of One who shall not go into captivity, sharing the people's sin and calamity; but who shall, by His holiness, and by His sacrifice, save His people from bondage and captivity. Christ must appear—the true *Azariah*, faithful to God, and driving usurpers from the temple; the

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true *Shallum*, recompensing God for our wrongs; the true *Hilkiah*, the Father's portion; the true *Seraiah*, Jehovah's prince; and the true *Jehozadak*, who, by His obedience, and by His awful suffering unto death, as the sacrifice of atonement, proclaims, "Jehovah is righteous."

THE LEADING MEN AMONG THE OTHER FAMILIES OF LEVI.—(VER. 16–30.)

Ver. 16–19.—**"The sons of Levi; Gershom, Kohath, and Merari. And these be the names of the sons of Gershom; Libni, and Shimei. And the sons of Kohath were Amram, and Izhar, and Hebron, and Uzziel. The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers."**

We have here the *first fathers*, or principal ancestors, of the families of Levi.

Gershom's son, *Libni*, signifies "Whiteness," in the sense of *purity*, no doubt; *Shimei* is a name common to almost every tribe. See it, chap. iv. 26, and other places. It signified "Famous," or "Obedient."

Kohath's sons we have had before us already. (Ver. 2.)

The sons of Merari are *Mahli*, "Adorned," but with great probability others make it signify "Sickly." *Mushi* is either "Proved," or "Removed," in the sense of being withdrawn from other men. Their father, whose own name spoke of "Whiteness," called his two sons by names that have something of a melancholy cast. Egypt with its bondage was by that time in full view.

Ver. 20, 21.—**"Of Gershom; Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, Jeaterai his son."**

Here is the line of *Libni*, the eldest son of *Gershom*. *Jahath*, "Unity," (see chap. iv. 2,) is here followed by *Zimmah*, "Wicked counsel." But there is an omission similar to ver. 18, for from ver. 42 we find there was a *Shimei* between; so that *Zimmah* was grandson, not son, of Jahath. Perhaps some sad event at the time of his son's birth led the father to give him the name Zimmah.

Joah, "Jehovah is a brother;" *Iddo*, "Timely;" *Zerah*, "Rising of the sun" (an ancient name in Edom, chap. i. 37); *Jeaterai*, "Whom Jehovah makes to abound," (*Furst* and *Simon*,) are all significant names, suggestive of what may have been passing through the parent's mind at the time.

Ver. 22–28.—**"The sons of Kohath; Amminadab his son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, and Assir his son, Tahath his son, Uriel his son, Uzziah his son, and Shaul his son. And the sons of Elkanah; Amasai, and Ahimoth. As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son, Eliab his son, Jeroam his son, Elkanah his son. And the sons of Samuel; the first-born Vashni, and Abiah."**

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Amminadab is the same as *Izhar*. (Ver. 2, 18.) This son of Kohath thus bears two names, one signifying (as we saw) "Shining as with fresh oil," and the other expressing his being "Kindred to a prince." (See chap. ii. 10.) We found *Korah* (chap. i. 35) in Edom, but it may have been given in the present instance without any other allusion than just to the signification, "Baldness," (which may mean "Mourning,") even as *Assir* speaks of the "Prisoner;" no doubt because of disastrous occurrences at the time of his birth.

Elkanah, "One whom God has bought," or possessed, seems a favourite name, for we find it borne by three different persons. (Ver. 23, 25, 27.) His son, *Ebiasaph*, "My father has gathered," may point heavenward to the Lord, as the heavenly Father who gathers and protects. Then comes another *Assir*, "A prisoner," and a *Tahath*, "Depression," intimating calamity; while *Uriel*, "God is my light," seems to tell us that the Levites had learned to know God as sung of by David in Psalm xviii. 28—"The Lord will enlighten my darkness." *Uzziah*, "Jehovah is my strength," is another note of the same song. *Shaul* is a name very frequently met with. (See chap. i. 48, and iv. 24.) Shaul's son was Elkanah. This Elkanah had many sons. The names of two—(see chap. iv. 9, and ver. 28 of this chap.) *Amasai*, "Burdensome," or "Burdened," followed by *Ahimoth*, "Brother of death"—suggest days of evil. This same man * had another son, *Zophai*, "One who had to do with honey dropping from the comb," or "One who is on the outlook." *Nahath*, (see chap. i. 37,) "Descending," or "Going downwards," is his son; and *Eliab*, "My God is a father," is the son of Nahath. Then comes *Jeroam*, "He shall find mercy,"—a glorious name for a sinner redeemed; and this man calls his son *Elkanah*, from that ancestor, ver. 23.

This last Elkanah was father to the renowned *Samuel*, whose history in 1 Sam. i. interprets his name,—"One whom God gave in answer to prayer;" *q. d.*, the child whose name is "God heard."

We do not enter on Samuel's history, for that is not brought before us here. It is his sons we are introduced to: *Vashni*, who was also called *Joel*. The name *Vashni* is of doubtful signification, though some suggest "Gift," from an Arabic root. *Abiah* is "Jehovah is a father."

Here the genealogy suddenly stops, after bringing us down

* Why this name occurs twice in ver. 26 we do not know, unless we are to suppose that the verse is to be understood thus: "*Elkanah*;" stay a little, and note this man, for he had other sons.

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close to the days of David. It was then that there came a change over the Levites' service, in so far that after that the ark had rest on Zion; and so the sons of Kohath did not need any more to carry the table and golden altar and candlestick from place to place. We shall meet some more of this line, however, very soon, among the singers. (Ver. 33.)

Ver. 29, 30.—"The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son, Shimea his son, Haggiah his son, Asaiah his son."

We have here these new names: *Uzza*, "Strength;" *Shimea*, (see chap. iii. 5, one of David's sons,) "Renowned;" *Haggiah*, "Jehovah's festival;" *Asaiah*, (see chap. iv. 36,) "One whom Jehovah makes to be what he is."

None of Merari's descendants are remarkable. *Uzza* (ver. 29) is a Levite who lived some generations before the time of David, and not the famous Uzza who tried to keep the ark from shaking, and was struck dead at Nachon's threshing-floor. The name, indeed, is the same, and its meaning—"Strength"—may remind us that that attempt was virtually a putting forth of *man's strength* to supplement the Lord's omnipotence. But, as we said, there is nothing remarkable in the sons of Merari. Their work had been, till David's days, to carry the boards, and pillars, and sockets, and this duty they fulfilled, day by day, from age to age. The Lord accepted their work; and is it not reward enough to have a place in His Book of Remembrance, even though we have little or nothing of fame or distinction among men? If you are obscure among your fellows, you are not less favoured on that account by God. Remember *Merari*, of whom so little is written, though his line served as faithfully as Kohath or Gershom, in their sphere.

Notes on Scripture.

THE PSALMS.

Some of our Scotch readers will remember Mr Robert Young, bookseller, Edinburgh. He was a first-rate linguist, and translated the "Shorter Catechism" into about twelve languages, ancient and modern. He went out, in 1856, as missionary to Surat, chiefly, we believe, to superintend the work of translation, for which he is pre-eminently qualified. Along with a letter, which we received lately from him, he sends us a

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few of the Psalms, in a revised translation of his own. These will be interesting, as coming from so exact an Oriental scholar. We give the first *nine*, hoping to add others afterwards.

PSALM I.

1. O THE HAPPINESS OF THAT ONE
Who walketh not in the counsel of the wicked,
And in the way of sinners standeth not,
And in the seat of scorners sitteth not!
2. But rather in the law of the Lord *is* his delight,
And in his law he meditates by day and by night.
3. And he is as a tree planted by rivulets of waters,
Which giveth its fruit in its season,
And its leaf withereth not;
And all which he doeth he causeth to prosper!
4. NOT SO THE WICKED:
But rather as chaff which the wind driveth away.
5. Therefore the wicked riseth not in the judgment,
Nor sinners in the assembly of the righteous:
6. For the Lord knoweth the way of the righteous,
And the way of the wicked is lost!

PSALM II.

1. Why do the nations tumultuously assemble?
And the peoples meditate vanity?
2. Kings of the earth station themselves,
And princes are united together,
Against the Lord and against his Messiah:
3. "Let us draw off their fetters,
And cast from us their thick bands!"
4. The dweller in the heavens laugheth,
The Lord mocketh at them!
5. Then speaketh he unto them in his anger,
And in his wrath he troubleth them!
6. And I—I have anointed my king
Upon Zion, my holy hill!
7. I declare concerning the statute:—
The Lord said unto me:
"Thou art my Son, I to-day have begotten thee.
8. Ask of me,—and I make the nations thine inheritance,
And thy possession—the ends of the earth!
9. Thou shalt rule them with a sceptre of iron!
As the vessel of a potter thou shalt crush them!"
10. And now, O kings, act wisely;
Be instructed, O judges of the earth!
11. Serve ye the Lord with fear,
And rejoice with trembling!
12. Kiss ye the chosen one lest he be angry,
And ye lose the way,
When his anger burneth but a little!
O the happiness of all the trusters in him!

PSALM III.

A Psalm [or Hymn] of David, in his fleeing from the face of Absalom his son.

1. Lord, how are my distresses multiplied?
Many rise up against me;

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2. Many say concerning my soul:
"There is no salvation for him in God." Seláh, [*i.e.*, a pause.]
3. But thou, O Lord, *art* a shield about [for] me,
My glory and the lifter up of my head!
4. *With* my voice unto the Lord I call,
And he answers me from his holy hill! Selah.
5. I lie down and sleep:
I awake, for the Lord sustaineth me!
6. I am not afraid of myriads of people,
Which round about they set against me!
7. Rise, O Lord! save me, my God!
For thou smitest all my enemies *on* the cheek:
The teeth of the wicked thou breakest.
8. Of the Lord *is* salvation;
On thy people *is* thy blessing! Selah.

PSALM IV.

To the Overseer with the stringed instruments.—A Psalm of David.

1. When I call answer me, O God of my righteousness!
In adversity thou givest enlargement to me:
Favour me, and hear my prayer!
2. O sons of men, until when *will* my glory *be* for shame?
Will ye love vanity?—will ye seek a lie? Selah.
3. And know that the Lord separateth the saintly one to himself.
The Lord heareth when I call unto him!
4. Be ye troubled and sin not:
Say ye *thus* in your heart on your bed, and be silent! Selah.
5. Sacrifice ye sacrifices of righteousness;
And trust unto the Lord!
6. Many say: "Who sheweth us good?"
Lift on us the light of thy countenance, O Lord!
7. Thou puttest joy in my heart
From the time their corn and their new wine are multiplied.
8. In peace together I lie down and sleep:
For thou, Lord, alone in confidence causest me to dwell!

PSALM V.

To the Overseer "concerning the Inheritances."—A Psalm of David.

1. My sayings hear, O Lord!
Consider my meditation.
2. Be attentive to the voice of my crying,
My King and my God!
For unto thee I pray habitually.
3. O Lord, *at* morning thou hearest my voice—
At morning I set in array for thee, and look out!
4. For not a God desiring wickedness *art* thou.
Evil inhabiteth thee not!
5. The boastful station not themselves before thine eyes—
Thou hatest all the workers of iniquity!
6. Thou destroyest the speakers of lies—
A man of blood and deceit the Lord abominates!
7. And I, in the abundance of thy kindness, I enter thy house,
I bow myself toward thy holy temple in thy fear!
8. O Lord, lead me in thy righteousness for the sake of my ob-
Make straight before me thy way: [servers:

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9. For there is not in their mouth stability.
Their heart *is* mischiefs:—
An open grave *is* their throat:—
Their tongue they make smooth!
10. Declare them guilty, O God!
They fall by their own counsels,
In the multitude of their transgressions drive them away,
For they rebel against thee!
11. And all the trusters in thee rejoice,
For ever they sing!
Yea thou coverest them over,
And the lovers of thy name exult in thee!
12. For thou blessest the righteous, O Lord!
With favour, as a buckler, thou compassest him!

PSALM VI.

To the Overseer with the stringed instruments, on the Sheminith, [*i.e.*, octave.] —A Psalm of David.

1. O Lord! in thine anger, reprove me not.
Nor in thy heat chastise [instruct] me!
2. Favour me, O Lord! for I am weak!
Heal me, O Lord! for troubled are my bones,
3. Yea, my soul is troubled exceedingly,
And thou, O Lord, till when?
4. Return, O Lord, draw out my soul,
Save me for thy kindness' sake!
5. For not in death is thy memorial,
In Hades who giveth thanks to thee?
6. I am weary with my sighing:
I meditate throughout all the night *on* my bed:
With my tears my couch I waste!
7. Old from provocation *is* mine eye,
It becometh old because of all mine adversaries:
8. Turn aside from me, all ye workers of iniquity,
For the Lord heareth the voice of my weeping:
9. The Lord heareth my supplication for grace:
The Lord my prayer receiveth:

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[illegible]

[illegible]

10. My shield is on God—
The Saviour of the upright of heart!
11. God judgeth the righteous,
And is not indignant every day.
12. If he return not—his sword he sharpeneth;
His bow he treadeth and prepareth;
13. Yea for him he prepareth instruments of death;
He maketh his arrows for the burning pursuers.
14. Behold, he travaileth with iniquity—
And conceiveth perverseness—
And beareth falsehood!
15. A pit he pierceth and diggeth it:
And he falleth into the ditch he maketh!
16. His perverseness returneth on his own head,
And on his crown his violence cometh down!
17. I thank the Lord according to his righteousness,
And I praise the name of the Lord Most High!

PSALM VIII.

To the Overseer on the Gittith.—A Psalm of David.

1. O Lord, our Lord! [illegible]
Because thou placest thine honour [illegible]
2. From the mouth of infants and sucklings [illegible]
For the sake of thine adversaries;
To still the enemy and the self-avenger!
3. When I see thy heavens, [illegible]
The moon and the stars [illegible]
4. What is man that thou rememberest him!
And the son of man that thou visitest him!
5. Yea, thou causest him to [illegible]
And with honour and majesty [illegible]
6. Thou causest him to rule [illegible]
The whole [illegible]
7. Sheep [illegible]
Yea [illegible]
8. The [illegible]
Th[illegible]
9. O [illegible]

To th[illegible]

[illegible]e
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ambition,
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This scheme,
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[illegible]n, and the power of
[illegible]uccessors; very soon
[illegible]ongst his three sons,
[illegible]s le Debonnaire, or the
[illegible]oleon, no one appears in
[illegible]e aims at universal empire,
[illegible]o 1812—when the throne of
[illegible]nd the Roman Empire of the
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[illegible]o need repetition; the event was

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9. For there is not in their mouth stability.
Their heart *is* mischiefs:—
An open grave *is* their throat:—
Their tongue they make smooth!
10. Declare them guilty, O God!
They fall by their own counsels,
In the multitude of their transgressions drive them away,
For they rebel against thee!
11. And all the trusters in thee rejoice,
For ever they sing!
Yea thou coverest them over,
And the lovers of thy name exult in thee!
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Nor in thy heat chastise [instruct] me!
2. Favour me, O Lord! for I am weak!
Heal me, O Lord! for troubled are my bones,
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And thou, O Lord, till when?
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Save me for thy kindness' sake!
5. For not in death is thy memorial,
In Hades who giveth thanks to thee?
6. I am weary with my sighing:
I meditate throughout all the night *on* my bed:
With my tears my couch I waste!
7. Old from provocation *is* mine eye,
It becometh old because of all mine adversaries:
8. Turn aside from me, all ye workers of iniquity,
For the Lord heareth the voice of my weeping:
9. The Lord heareth my supplication for grace:
The Lord my prayer receiveth:
10. Ashamed and troubled exceedingly are all my enemies,
They return,—they are ashamed *in* a moment!

PSALM VII.

Shiggaion [*or* "The Erring One"], by David, which he sung unto the Lord concerning the words of Cush the Benjamite.

1. O Lord, my God, in thee I trust:
Save me from all my pursuers, and deliver me;
2. Lest he tear as a lion my soul:
Rending, while there is no deliverer!
3. O Lord, my God, if I did this—
If there be iniquity in my hands—
4. If I recompensed my well-wisher *with* evil—
Or armed [*or* drew away] my adversary in that cause:—
5. Let the enemy pursue my soul and overtake!
And tread down to the earth my life:
And my honour in the dust cause to dwell! Selah.
6. Arise, O Lord, in thine anger:
Be lifted up with [because of] the wrath of my adversaries.
And awake for me: judgment thou hast commanded!

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7. And the company of the peoples compass thee:
And over it on high return thou!
8. The Lord judgeth the peoples:
Judge me, O Lord, according to my righteousness:
And according to mine integrity in me:
9. Let the evil of the wicked, I pray thee, be complete,
And establish thou the righteous:
And a trier of the hearts and the reins *is* the righteous God.
10. My shield *is* on God,—
The Saviour of the upright of heart!
11. God judgeth the righteous,
And is not indignant every day.
12. If he return not—his sword he sharpens:
His bow he treads and prepares:
13. Yea for him he prepares instruments of death:
He maketh his arrows for the burning pursuers:
14. Behold, he travaileth *with* iniquity—
And conceiveth perverseness—
And beareth falsehood!
15. A pit he pierceth and diggeth it:
And he falleth unto the ditch he maketh!
16. His perverseness returneth on his own head,
And on his crown his violence cometh down!
17. I thank the Lord according to his righteousness,
And I praise the name of the Lord Most High!

PSALM VIII.

To the Overseer on the Gittith.—A Psalm of David.

1. O Lord, our Lord! how honourable *is* thy Name in all the earth!
Because thou placest thine honour upon the heavens!
2. From the mouth of infants and sucklings thou foundest strength,
For the sake of thine adversaries:
To still the enemy and the self-avenger!
3. When I see thy heavens, the work of thy fingers:
The moon and the stars which thou dost establish:
4. What *is* man that thou rememberest him?
And the son of man that thou visitest him?
5. Yea, thou causest him to lack a little of the God-head,
And *with* honour and majesty crownest him!
6. Thou causest him to rule over the works of thy hands:
The whole thou placest under his feet!
7. Sheep and oxen, all of them:
Yea even the beasts of the field;
8. The bird of the skies, and the fish of the sea:
The passer through the paths of the seas!
9. O Lord, our Lord, how honourable *is* thy name in all the earth!

PSALM IX.

To the Overseer on the Death of Laban, [*i.e.*, Nabal, *or* The Fool.]

1. I confess, O Lord, with all my heart:
I recount all thy wonders:
2. I rejoice and exult in thee:
I praise thy name, O most High!
3. When my enemies return backward,
They stumble and perish from before thee!
4. For thou executest my judgment and my right:
Thou sittest on the throne, a judge of righteousness!

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5. Thou rebukest the nations:
Thou destroyest the wicked:
Their name thou blottest out for ever and ever!
6. The enemy! finished are destructions for ever;
And the cities thou hast plucked up,
Lost is their memorial with them!
7. And the Lord for ever sitteth:
He prepareth for judgment his throne:
8. And he judgeth the earth in righteousness:
He judgeth the peoples in uprightness!
9. And the Lord *is* a high tower for the bruised,
A high tower for times in adversity:
10. And the knowers of thy name trust in thee:
For thou forsaketh not thy seekers, O Lord!
11. Sing ye praises to the Lord, the inhabitant of Zion!
Tell ye among the peoples his acts:
12. For the seeker of blood remembereth them:
He forgetteth not the cry of the afflicted:
13. Favour me, O Lord, see my afflictions by my haters,
My lifter up from the gates of death!
14. In order that I may recount all thy praise,
In the gates of the daughter of Zion!
I rejoice on thy salvation:
15. Sink down do the nations in the pit they make:
In the net which they hide is their own foot captured!
16. Known is the Lord,—judgment he executeth:
By the work of his hands snared is the wicked! Meditation,
17. Turned back are the wicked to Hades: [Selah.
All the nations—forgetters of God!
18. For the needy are not always forgotten:
Nor the hope of the humble lost for ever!
19. Arise, O Lord, let not man be strong!
Let the nations be judged before thy face!
20. Appoint, O Lord, fear [*or* a director, *or* teacher] for them.
Let the nations know they are mortal men! Selah.

Reviews.

Will France succeed the Third Time in reviving the Roman Empire of the West? A Historic and Prophetic Search. By An Inquirer. London: Partridge and Co. 1859.

We commend this pamphlet to the notice of our readers. It contains substantially what we believe to be the true solution of the present aspect of European affairs. Without endorsing it throughout, we may say that we agree with most of it. We make no apology for citing it largely.

"It is said that the main object of France, in the present aspect of affairs in Europe, is to extinguish Austria, and after that, every other continental state in succession, that, humbled and reduced, they may fall under her own immediate sway and sceptre—in other words, become French. To our thinking, this is quite a mistake; France has no such object in view, and

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will never attempt anything of the kind, although, from her antecedents, it is not surprising that such notions should be entertained.

"Nevertheless, we think it can be shewn that France will be instrumental in reviving nationalities in Europe; and, in reviving nationalities, will bring about a revival or political resurrection of the Roman Empire, at least of the Western Empire, which she has twice before attempted, but failed in the attempt.

"The failure of those who went before in this experiment, and the cause of the failure, has, doubtless, not escaped the keen eye of the Emperor of the French. But besides this, if God's time had not come for it, they laboured in vain. The Assyrian, as we read, was an instrument to accomplish certain providential purposes, although he himself was not aware of it. And may not this be so now as to the Emperor of the French, especially if we are to judge from antecedents? for Charlemagne, and the great Napoleon, the greatest men that France ever saw, both attempted, at an interval of one thousand years, to revive the Western Roman Empire. If the reader keeps before his eye those countries of Europe west of the Adriatic, he will have a tolerable notion of what once was the Roman Empire of the West. The Roman Empire had conquered the world by the sword, by the rigour of its iron discipline, and the wisdom of its civil maxims. It comprised large portions of the three great empires which preceded—the Babylonian, the Persian, and the Grecian; and with the fall of the Western Empire ends what may be termed ancient history. The genius of Rome expired with Theodosius, in the fourth century, the last of the successors of Augustus and Constantine, whose authority was universally acknowledged throughout the whole extent of the empire. After the death of their father, the empire was divided betwen his two sons, Arcadius and Honorius, now saluted Emperors of the East and West; but the intrigues of Honorius to procure for himself the whole empire, opened a way for the Goths, and after them followed several other nations, Franks, Huns, Alans, &c., whose descendants fill the countries of modern Europe. The fall of the Western Empire of the Romans took place at the end of the fifth century; the Eastern Empire, the centre of which was Constantinople, continued, with various success, till extinguished by the Turks in the fifteenth century.

"Now, the project of reviving this empire after it had fallen—at least, of reviving its western division—was conceived by two of the greatest men of mediæval and modern times, men of world-wide celebrity.

"Charlemagne, by a series of conquests extending over a great part of the surface of Europe, on his last visit to Italy, reached the goal of his ambition, and was consecrated Emperor of the West, by the hands of Pope Leo III., on Christmas-day, in the year 800.

"Irene, Empress of the East at this time, proposed an alliance by the marriage of her son with the daughter of the great Charles. This scheme, had it succeeded, would have revived in his successors the whole empire, east and west, and placed it again under one sceptre.

"But the time for this had not come; and the Western Empire, such as it was, which stood by the sword and ability of one man, and the power of might over right, soon fell to pieces under his feeble successors; very soon indeed, for on his death he divided his dominions amongst his three sons, two of whom soon died; the survivor was styled Louis le Debonnaire, or the Good-natured.

"From this period, to that of the great Napoleon, no one appears in the field of Europe of transcendent genius; no one aims at universal empire, until just one thousand years after—from 800 to 1812—when the throne of Charlemagne appeared to be re-established, and the Roman Empire of the West revived in the person of Napoleon Bonaparte. The circumstances of this remarkable fact are of too recent date to need repetition; the event was

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accomplished by the sword and ability of one man, as in the former case; a man who did not profit by antecedents, ignored the balance of power, of independent nationality, and of everything that stayed 'the preponderance of France,' or, in other words, of everything that formed an obstacle to Europe becoming French, for such were his words when offered the crown of Italy in 1808. How soon all this great glory came to an end in both cases is now known to every one; but if one looks at the present aspect of the Continent, in remembrance of the past, it is not a little remarkable that France, whilst setting up the Church at one time, and crushing all nationality at another time, should have twice in the history of Europe, and in the persons of her greatest men, attempted the revival of the Western Roman Empire. Why has France attempted this? Why have her greatest men aimed at it? Why did they succeed so far? Why did they fail? And why has no other European kingdom made similar attempts? These are questions that, at all events, deserve some consideration and reflection. A great poet says:—

'Coming events cast their shadows before.'

"Now, there is no one more alive to the nature of these questions than the present Emperor of the French; he is so alive and sensitive to the flaw in the mode of procedure, and the cause of failure in the two great men who preceded him, and in whose wake he proposes to follow, by imposing on France the task of which we have been speaking, that he would fain make us believe that the object of his own admiration, his uncle, held views on the subject of nationalities similar to his own, and those of the statesmen of modern times, but was prevented, owing to the force of circumstances, from allowing their development. 'The Emperor,' says the author of the recent pamphlet, 'only made Germany and Italy French to prepare them to become Italian.' This figment, at all events, shews that the present Emperor has seized on the question of nationality; a question the origin and principle of which lie in the providential arrangement of nations; for there are certain geographical landmarks so decided, and certain bonds of race and language so closely knit, that they do and must survive the changes of centuries. And it is impossible to deny, says a recent writer, that the question of nationality is now actually one on the solution of which the fate of all Europe may depend; and the recent date at which it was first formulated, as compared to its rapid rise to supreme importance, is rather an argument in favour of the eagerness with which it has been adopted, and of the deep root it has already taken in the minds of men. The time is not long passed in which nations allowed themselves to be parcelled out like sheep, and grouped and divided with the docility of those who are bought and sold; but if their heavings and discontent are now so dangerous that they form the chief pre-occupation of every European government, they must be dealt with as practical and positive facts. From whatever source it springs, the feeling of unity of race that can induce Poles to lay aside their hereditary hatred of Russians, in the recollection that they are alike Sclaves; that leads the Florentines and Venetians to sacrifice the cherished independence of their native cities to the unity of Italy; that can make Moldavians and Wallachians forget their mutual jealousy and mistrust in the election of a Hospodar, whose sole title to their suffrages was his attachment to the Union of the Principalities; and, finally, that causes all the members of the Germanic race to tend towards a common centre, cannot be treated as a dream—it is a real and living fact—a fact, too, which has been seized on by the Emperor of the French, as an engine by which to alter the map of Europe, but an engine totally and entirely different to that used by those who preceded him in the same task. And it remains to be seen whether France, in his hands, be up to the mark—that is, whether she will ignore the lust of aggrandisement and personal am-

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bition to effect great national changes in continental states—changes which will no doubt re-act on herself for commercial good, and the freedom of her own people, that is, if the present ruler of France prove fixed and moderate in carrying out what he propounds as the destiny of France, in the recent pamphlet whose authorship is attributed to him. It is thus only that France can wipe out the scandal incurred by following an Austrian policy in occupying Rome with her troops for the last ten years, and relieve herself from the embarrassment of being at apparent contradiction with herself.

"But if France now takes to herself the character of liberator of oppressed nations, defender of freedom, and representative of national government, Austria, above all others, is the great guardian of absolutism and ultramontanism in Europe. Napoleon reigns by popular election, the Emperor of Austria by the divine right of kings; hence the very nature and origin of their power forces them into a position of hostility; and the contrast between the internal circumstances of the two empires entail on each a corresponding foreign policy which converge upon Sardinia, as lines from opposite poles; Sardinia being to the one the object of love and admiration; and to the other, of envy and hate. The truth is, Italy groans under a double weight of misfortune, from both of which the Emperor of the French plans her freedom, but from both of which Sardinia has successfully freed herself during the last few years, and has thus become the object on whom the eyes of Italians, still crushed under the old regime, are fixed. The double misfortune to which we allude is—the oppression of the Church of Rome, backed by the sword of Austria, and that not merely in the Papal States, but throughout the Peninsula; an oppression that interferes with every action of civil and religious life, penetrating into the sanctuary of families, and turning even the family hearth into a platform of mistrust and espionage; and lest the people should have any chance of hope or redress, the sword of Austria is held over their heads to prevent even the least semblance of expression. Such is the double weight of misfortune under which Italy groans at this moment. Is it then unnatural that all eyes throughout the Peninsula should turn to Sardinia, the only exception? Austria, in better days, formed some protection to the Lombardo-Venetians against ecclesiastical domination; but this has been taken from them by the last concordat, which, as is notoriously well known, secured to the clergy a greater influence and more ample privileges than in any other country in Italy, with the exception of the Papal States. Austria has bound herself hand and foot to a system which she believes to be all divine; and the Church, having accomplished this by the concordat, plays the government against the people. It must be known that the Church of Rome has a policy of her own, exercised in the name of religion, over every state in the world where she has a direct or an indirect influence—a policy which is, of course, known to every one who knows anything about these things. When the Church is above the State she plays the government against the people, as in Austria: when the State is above the Church, she plays the people against the government, as in Ireland. The reason of this policy is obvious; the Church has always her own interests to serve independently of the interests of the throne, which interests are often best subserved by antagonism; hence all statesmen in common resort to the miserable expediency of keeping her on hands. The principle of the balance of power, recognised by the states of Europe for mutual protection, lamentably curtailed those terrors by which she could deprive the throne of all help from the subject, thus compelling her to another line of policy: but such tactics carried on in the name of that Gospel, the very instinct of which is 'peace on earth, and good will to men,' has always made Popery the greatest nuisance in Europe, and the first of difficulties. And such it appears to be in the eyes of the ruler of France." . . . .

"A meretricious woman mounted on a beast, luxurious in her attire and

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guilty of the blood of saints; the beast during her incubation described as a beast that was, and is not, but shall arise. What is this but the history of after ages—the false Church covering the surface and guiding the powers of that which had been, in its original state, the Roman Empire? But the beast 'shall arise,' and the ten kings receive power with him—they have one mind, agree, and make war afterwards with the Lamb; but first they hate the whore, make her desolate and naked, eat her flesh, and burn her with fire. That is when the old empire revives and acts with its ten kingdoms in an energy and vigour proper to itself, it will no longer be led by a woman; and not only so, but denudes her completely of all temporal and secular influence; and lest there should be any mistake as to the central seat of this woman's power, the Apostle adds—'And the woman which thou sawest is that great city which reigneth over the kings of the earth.'

"Nothing can be plainer, as every one knows what city at the time reigned over the kings of the earth! But the decline and fall of the old empire was the rise and glory of the woman. The Church rose to power on its ruins, and therefore it is looked at as a 'beast that was, and is not,' during the period of her incubation.

"'The Pope,' says a recent writer on Continental affairs, 'retains, by the organisation of the Romish hierarchy, a power superior to that of every state which acknowledges his sway. The usurped authority of Italian priests, claiming supremacy in foreign nations, and owning no complete allegiance save to the Italian head, is a form of intervention repugnant to freedom and national independence all over the world; and as long as that great engine of superstition and despotic government, the Church of Rome, overshadows a portion of the earth, it is preposterous to suppose that the central seat of its power can become enlightened and free.'

"From this we see that the political sagacity of statesmen, apart from Scripture, discerns the anility to which Rome reduces all nations in the proportion to her sway over them. Yet such was for ages the historic state of Christendom. And we ask, if the conflagration of war spread now through Europe, when it cools down, who will Europe blame for it? Is it Austria? Is it France? Is it Sardinia? Nay; but that system which has induced an abnormal state of things upon the fairest portions of her soil—a state of things antagonistic to the well-being and very existence of the states which compose it. Europe is growing weary of these effects, and is well-nigh minded to change, and put her off the pedestal; in this England has long ago taken the initiative; the nations now are only too eager to follow; and as we before said, when they gather up strength sufficient for it, then the days of absolutism and ultramontanism are numbered. Why do we so speak? Because we here find that when the empire rises up again with its ten kings in an energy and vigour proper to itself as an empire, the Church is completely put down, and loses all she had most prized." . . . .

"Language, as we have seen, could not more clearly depict the condition of an empire, which, in its decline and fall, had succumbed to an enervating and superstitious system of religion, than by presenting the picture of a woman mounted on a beast, and then informing us that this beast 'was, and is not.' The empire had had life and energy proper to its imperial behests, and a will to carry them out against all; but such was now no longer the case, it should consult the will and pleasure of another, which was none other than a wicked woman—a corrupt, pandering Church—a Church powerful enough to promote oppression amongst nations and raise herself upon their fears, but powerless to promote good; but by and by all is changed, the tables are turned, and this same old empire that as it were lay prostrate, rises up with new life and energy, rids the nations of the woman; which done, they rejoice in their freedom, and say, 'Who is like unto the beast, who is able to make war with him!'—a crying evil is now set aside and put out of the way, and

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the world concludes that the power which does this must be divine, therefore we read that 'all the world wondered after the beast.'

"But whence does the old empire get all this new life, energy, and vigour? In replying to this question, the veil is completely lifted, and we are let behind the scenes. It is very solemn to contemplate, but the Scripture that gives so true a picture of the woman leaves us at no loss here, and gives an equally true picture of 'the beast that had the wound by a sword and did live.' We are expressly told that it is from the dragon and from the bottomless pit this new energy, life, and vigour proceed,—'The dragon gave him his power and his seat (throne) and great authority;' and again, 'The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit and go into perdition.'

"It is clear then whence it comes; but the effects of this new energy, seen first in hostility to the woman, appear next in hostility to Christ our Lord, as 'head of all principality and power.'"

Is 1867 *the Year of the Crisis?* London: Partridge & Co.

With a good deal in this pamphlet we accord, but with the spirit which pervades it we do not sympathise. Its intense acerbity quite took us by surprise. To maintain that there is not one syllable of figure or symbol in the Apocalypse is to occupy quite legitimate ground—even should the author fail in his proof; but to affirm that all who do not assent to this incur the Divine anathema of adding to or taking from the Word of God, is going far beyond the limits within which a Christian brother or a fallible man is expected to confine his condemnation of those who differ from him.

Satan Enters the House Prepared for his Reception; or, The Danger of False Profession. By the Rev. J. D. Browne, B.A., Vicar of Braintree, Essex. London: Wertheim, Macintosh, and Hunt.

From this fervent appeal we make the follow extract:—

"There is much in the aspect of the days in which we live to arouse the most careless and impenitent. Are not the events which rapidly succeed each other strikingly impressive? Does not prophecy appear rushing with unparalleled rapidity towards its fulfilment? Is not nation rising against nation, and kingdom against kingdom? Is not the angel of the Apocalypse flying in the midst of heaven with the everlasting gospel in his hands? And are not the efforts of Satan, through the medium of Romanism, and Socinianism, and Rationalism, and Mormonism, and Infidelity,* and his numerous other devices, to oppose the progress of the Saviour's cause, characterised by an unprecedented degree of energy and malice, as if he knew that his time was short, and that therefore he must concentrate all his strength, like the expiring efforts of a dying monster, to bruise the heel of that Almighty Conqueror, whose irresistible power he feels to be now crushing his head, even to death? Can we observe the awful signs of the times

* "Infidelity is also on the alert, and its supply of vicious publications—exciting and immoral tales—is immense, amounting, it is said, to about thirty millions a year.—*Twenty-second Report of the Church Pastoral Aid Society.*

"It has been stated again and again, upon undoubted authority, that the total annual issue of immoral publications has been more than the total issues of the Bible, the Religious Tract, and the Christian Knowledge Society, and many other religious associations. Should not this fact alone stir up our languid zeal?"

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crowding around us, and never hear the whisperings of a still more awful voice, that seems to break more and more distinctly every day on the attentive ear? "Behold! the Bridegroom cometh!" And does not a character of deepened solemnity thus gather round the impressive exhortation of the Saviour—'*Watch; for ye know neither the day, nor the hour, when the Son of man shall come!*'

"There is at the present eventful period an evident struggle between light and darkness. The fearful storm seems to be rapidly gathering over the horizon. The day, however, may be dark, and appearances threatening; the enemy may come in like a flood, the Man of Sin may strive for the mastery, and the struggle may be violent; but the believer hears the cheering voice from heaven, which dissipates every rising fear, '*Be still, and know that I am God.*'"

The Lifting of the Veil; or, The Disclosure of the Mystery of Iniquity in the Revelation of St John. By J. Du Boulay. London: Seeley, Jackson, and Halliday. 1859.

The author's description of the pictorial religionism which we see embodied in Tractarianism and Popery, is so excellent that we give it nearly entire:—

"To win over the refined, stately buildings must be raised, on which the architect must exhaust his genius, and lavish all his decorative skill. There, either borrowed from the rites of heathen temples, or invented by artistic taste, must be brought together all that can inspire awe, or dread, or sympathetic devotion; the dim obscurity, the light reflected on gorgeous altars, the imposing pomp of processions, vestments of the richest texture and colour, silk, and purple, and scarlet, and gold; and the solemn strains of music, blended with voices that speak to the soul of rapture, and penitence, and agony;—all must be there, till, with senses bewildered, the deluded worshipper should depart with a lightened conscience, mistaking the excitement of the emotions and the imagination for genuine sorrow and change of heart.

"It would be also advisable to revive the idea of the Levitical priesthood, because that would tend to exalt the clergy above the laity, and because the constant offering of a victim on the altar must weaken the reality of the one great sacrifice.

"For the great mass of the people he would provide false miracles and restore idolatry; for though they would no longer worship Moloch, or a calf, or the host of heaven, yet the images of the departed, or pretended relics, would do as well; anything would do that interposes itself between the soul and the Creator, for man will cling to any system by which he can bring down the Deity to his own level, rather than raise his mind to commune with the Pure and the Just One.

"In this Church, the ambitious, the subtle intriguer, all who love to tyrannise over the minds of men, would find ample scope for their energies; and many who would turn a deaf ear to the call of mere political ambition, would listen to the Church's seducing voice, deeming that exertions in her behalf must be made for the greater glory of God.

"Here, too, the luxurious and the lovers of ease would find a pleasant retreat where they might slumber life away, undisturbed by any trouble or misgiving of mind. For if the uninspired Church, by adroitly assuming the power (granted to inspired men alone) of remitting or retaining sins, could be made to sell God's prerogative—absolution—it would at once ease the consciences of these men, and increase its own riches; especially at the close

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of life, when religious exhortations, aided by death-bed weakness and alarms, might induce many to bequeath to holy communities all their possessions, to offer the sustenance of their children for the sin of their soul!

"Thus he would have secured the co-operation of the enthusiastic, the austere, the sensual, the timid, the bold, and the credulous. For the sceptical he would provide, because, finding the true and the false made equally the objects of belief, and feeling it impossible to credit the one, they would naturally reject the other, and so become infidels: but infidelity, not being able to stand the test of reason, or to satisfy the natural cravings of the mind, must produce a reaction, and thus they would be driven to seek refuge in that system whence they had broken loose, more enthralled than they were before.

"And those who patiently endeavoured to disentangle the true from the false, and to restore faith to its original purity, even these he would have the means of bringing back again. Perplexed by different interpretations and conflicting opinions, dissatisfied with the slow workings of reason, sighing after an infallible interpreter who should in a moment solve all their doubts, and ease them from the trouble of investigation, they would convert that wish into an argument that there must be such an interpreter, and would therefore repair to that Church which should claim infallibility as her own.

"Thus he would have guarded his great scheme against every contingency. It would be self-adjusting and self-perpetuating. It must succeed. The old serpent would enfold the fairest portion of Christendom; none, save by a miracle, could escape. The world would be his own again, once more!

"Is this a dream, a fancy, a mere hypothesis? or was Satan's scheme a terrible reality?

"Let the history of the last twelve centuries give the answer."

The Final War, and the Permanent Peace. By JOHN COX. London: Simpkin, Marshall, and Co. 1859.

WE have often had occasion to call attention to the admirable works of Mr Cox, both practical and prophetical. The present tract or pamphlet we very heartily commend, for the truth which it contains, and the clear, pointed style in which that truth is conveyed. Let our readers judge from the following extract:—

"In looking back upon the subject which we have attempted to describe, chiefly by quoting God's own solemn sayings, a few words of direction are suggested with reference to what should be our present state of mind, and line of conduct. *We should cherish a habit of godly fear and simple faith.* It is our privilege, as believers in Jesus, to rise above all gloom and despondency. Our hope is not in *events*, the Lord himself is our hope, and His glorious coming the great object of our desire. Still we must not be indifferent to coming events, so clearly foretold of God, if we would be prepared rightly to meet them. Ere long, 'men's hearts will be failing for fear, looking for the things which are coming on the earth.' To His own people, God says, 'Fear ye not their fear, nor be afraid. Sanctify the Lord of hosts himself; and let Him be your fear, and let Him be your dread, and He shall be for a sanctuary.' Into that blessed refuge saints shall enter and hide themselves for a little moment, until the indignation is past.

"Such a reverential solemn state of mind as is here called for well becomes us. Thus Isaiah, Daniel, Habakkuk, and all the prophets felt, while anticipating coming judgments. Thus Noah felt, and most blessed were the fruits of his feelings. Moved with fear, he prepared an ark for the saving of his house. Thus acting, he obtained witness from God, was a blessing to all

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connected with him, and an example to saints in all ages. But, observe! he believed all that God said, just because He had said it. He saw no tokens of coming judgments, though he saw reasons enough for them. The heavens were as calm, the earth was as stable as ever; the world feared not, and made no provision for the coming storm, just because they did not believe in its approach; and thus it is still with the world around us. But Noah believed, feared, acted, and testified. He stood clear of all those things which God had doomed, and which he knew the flood would sweep away; and the Lord shut him safe in the ark.

"Surely this is one great lesson which we should learn and act out. We are surrounded by things which God has denounced and doomed. Principles and pursuits which are cherished and delighted in by man, but which are an abomination to God, are continually courting our attention. Where are we dwelling? What are we loving and living for? Are we dwelling where the crushing-stone of judgment will reach? Are we delighting in those things which the day of the Lord will be *against?* Is the world our place of trial and service, or is it merely a home of selfish enjoyment? Are we patrons of it, or pilgrims through it? Surely it behoves us to be heedful respecting our *principles.* Remember that the principles of the *coming* kingdom should be realised by all God's people *now.* Let us also bear in mind that the evil principles which will be fully developed in the great antichristian rebellion, are even now working. Everywhere—in politics, in business, in pleasure, in literature, in religion—they are working; and we had need be watchful against their subtle influence. The tendency of the age is in many places to worldliness in religion, and expediency in politics. While there are many bright signs which it would be foolish to overlook, and ungrateful not to acknowledge, in which our times contrast favourably with those which have preceded them, yet our advantages bring their perils, and our triumphs their temptations. The rage for display, and the anxiety for numbers, so apparent in connexion with religion, must needs work evil. There is reason to fear 'that the professing Church is *spreading out,* rather than *gathering in.*' The popular sentiment that the Church has to convert the world, is fraught with danger in this direction. The overlooking of the elective character of the present dispensation (Acts xv. 14; Rev. xiii. 8; Matt. xxiv. 22; Acts xiii. 48; Rom. viii. 30, &c. &c.) leads into many mistakes, and much misinterpretation of Scripture.

"We would also just observe that all lovers of their country would do well to be earnest in prayer, that as a nation we may be preserved from sanctioning anything opposed to God, or upholding systems which He has doomed to destruction. If God holds nations responsible for the acts of the governments, and deals with them accordingly, it should be no light thing in our eyes that idolatry and antichristian systems are patronised; and the circulation of God's truth discouraged.*

* "The following observations on this point are, we think, worthy to be seriously pondered by all who believe the Bible to be the word of God:—'Let England, Ireland, and above all, India and the Colonies, say whether such are not the principles already adopted by the greatest mercantile government which the world has yet seen. And thus the moral poison of Mohammedanism, Hindooism, Romanism, are diffused; their respective systems honoured, fostered, paid. It is expedient, says the government, indeed necessary. Such things may or may not destroy souls; about that we express no opinion. But we know that to encourage and to support these systems is the easiest and most available method of governmental control, and therefore supported they *must* be. That such latitudinarianism is virtual infidelity, I suppose no real Christian will doubt. The Bible must be valueless if no truth be discoverable therefrom; and for any who have the Bible to use their power in fostering and encouraging those things which that Bible declares to be destructive to the salvation of souls, must be a sin which no sophistry can effectually defend. For a ruler to honour and encourage systems of Satan which he knows to be imme-

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"Peace, such as it is, has again been restored to Europe; and towards us, as a country, all the nations around profess peace and good-will. But whatever is the cause, mistrust prevails; anticipation of coming troubles are rife; and vast preparations are making for self-defence. Surely it is time for making inquiry into our principles and conduct; to 'search and try our ways, and turn again to the Lord.' While all proper precautions are taken, let us remember the words of Israel's warrior king, 'Some trust in chariots, and some on horses, but we will remember the name of the Lord our God.' The Lord has defended and blessed our country marvellously; He has employed His people of England on His mission of love; and we can scarcely think, however much we merit His displeasure for our sins and unfaithfulness, that He will cast our beloved country aside as a vessel in which He has no pleasure."

The End Not Yet, *&c.* By W. Elfe Tayler. London: Wertheim and Macintosh. 1859.

Without entering into discussion on the points debated by the author in this excellent little work, we may say this at least, that he has most conclusively established his *negative* positions. He has written to the point, and he has done it successfully. Take an extract near the close:—

"The reader cannot fail to observe the identity of this terrible destruction with the catastrophe of the Sixth Seal, Seventh Trumpet, and Seventh Vial. It will be observed, the utter overthrow of the world-power is clearly described in both; but, on comparing the two prophecies together, we shall find progression in some points, corresponding to the relation of the New Testament and the Old. One lesson, however, is taught with as much clearness as in any part of the Apocalypse, and that is, that the kingdoms of this world must first be *destroyed*, before they can become the kingdoms of God and of Christ. 'The stone,' we read, *first* 'smote the image, and *then* became a great mountain, and filled the whole earth.'

"On this point the remarks of Auberlen are worthy of profound attention. 'Christianity exerts an ennobling influence on all spheres of life; but a transfiguration, in the correct sense of the word, must first be preceded by a regeneration, a palingenesis. First, there must be death and resurrection, even as our Lord had to pass through this path to His transfiguration. The kingdoms of this world—that is the simple and clear meaning of our prophecy—must first be *destroyed*; then only is it possible, that rising in a new form, they will become kingdoms of God and His Christ.'

"It is to be regretted, that the Church of God, in the present day, seems altogether ignorant of this fact, so plainly taught in the Scriptures of truth.

diately subversive of the great cardinal facts of God's word, is a breach of a subsisting relation—a natural relation in which, as a creature, he stands before God. Conscience tells him that Mohammed is not Christ, and that to take away the Scriptures from the hands of men, is to step in between God and His creatures, and to deny the right of the Most High to speak to those whom He hath made. To substitute for that word the falsehoods of deceiving priests is the breach of a natural relation to God. It is rebellion against Him. It is the deliberate destruction of immortal souls. Nor is it asked of the ruler that he should smite with the sword, but it is asked of him, for his own sake, and for the sake of others, that he should not use the power which he has received from God, for the concealment or nullification of the words which God has spoken.'—B. W. Newton's *Aids to Prophetic Inquiry*."

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One can hardly imagine a greater contrast than that presented by the current views on this subject and prophecy. Christian ministers and teachers write and speak as though, ere long, the nations of Europe would be converted to God, and the whole world brought under the influence of the gospel, by the various agencies now in operation. Such views, however, are wholly unsupported by the Word of God. Indeed, the very contrary to this is there taught. In proof of which we might allude to the striking fact that Daniel, in his prophecy of the four monarchies of the world,—both under the symbol of the *Image*, and that of the *Four Beasts—wholly overlooks the First Coming of Christ.* His *Second* Coming (whether it be personal or figurative) is prominently dwelt upon; but the *First* Coming is wholly unnoticed. The introduction of Christianity, and its effects upon the world down to the time of the end, find no place in his prophecy. For this remark we are indebted to Auberlen, who well observes:—'What strikes us as peculiar and startling in Daniel's representation of the four monarchies is, that the First Coming of Christ, His Church, and her influence on the development of the world, are left altogether unnoticed and unmentioned. The fourth monarchy, though Christianised for a millennium and a half, is not distinguished either from the preceding heathen monarchies as such, or from its own heathen portion; on the contrary, it is represented as the most terrible and as the most God-opposed of all kingdoms. God thus speaks of the world-power in its Christian period, without mentioning at all its Christianity, only its final adherence to Antichrist is spoken of. . . . The kingdom of God enters his horizon at that point where it begins to be a real and external power of the world; that is, at the Second Coming of Christ. But we may learn from this a very important lesson, viz., that, even during the Christian period of the world's history, the old character of the world is essentially existing; that the outward Christianity which the kingdoms of the world have adopted, for fifteen centuries, is very far from real Christianity; but that the kingdom of God is a hidden and suffering one, till the Lord Jesus comes again. Roos remarks—"The Roman empire was worldly as long as it was heathen; it has remained worldly, though it has become Christian."'

"These remarks contain profound truth. They are true, whatever view we take of the Second Coming of Christ—whether we view it as personal or figurative. The plain fact cannot be denied—cannot be concealed. The present despotisms of Europe will not quietly and peacefully give way before the spread of the kingdom of Christ. The ecclesiastical hierarchies of Europe will not gradually disappear before the steady march of liberty, truth, and righteousness. No! Destruction—sudden, violent, and tremendous—overtakes them in the midst of their career. The stone *smites* the image upon its feet, and *breaks them to pieces!* But this fact, instead of discouraging the servants of Christ, should lead them to redouble their energies in missionary work and home operations. We should 'work while it is called to-day, for the night cometh when no man can work.'"

The Future of France and the World; or, The Apocalyptic Beast in Connexion with the Antichrist of the Last Days. In Three Lectures by Presbyters of the Church of England. London: Hatchard and Co. 1859.

THERE is not much that is new in this little work, but it is written in a Christian spirit, and we are sure that the following paragraph will commend itself to our readers:—

"Let us then, dear brethren, in reliance on God, and self-devotedness to His glory, keep our eyes attentive to the progress of events. Ere long we

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may expect to behold the Beast developing his real character, acquiring back his old heads, and forming his ten allied kingdoms. We are enjoined to watch the signs of the times, and when the fig-tree puts forth her leaves to know that summer is nigh. Some of the earliest indications that the last days have already commenced will present themselves in the Holy Land. How long will it be before to the cry of 'Italy for the Italians,' there will succeed the cry of 'Judea for the Jews?' The reinstatement of God's ancient people—the people so terribly scattered and peeled—in the land of promise in an unconverted state, might seem to harbinger peace; but it will prove the beginning of woes. The False Prophet will unite, in one accursed cause, powers before deemed antagonistic, Mohammedanism and Popery. The False Prophet will persecute to extermination the truth in Jerusalem. The two witnesses to the Saviour will seal their testimony with their blood in the city where our Lord was crucified. Dismal scenes will follow. Jerusalem will be as the carrion round which the eagles will gather. At last, however, the hour of deliverance will dawn. The Lord will go forth as a warrior to the battle of the great day of God Almighty. His feet will stand upon the Mount of Olives. The Jews at length will look on Him whom they pierced. The Stone cut out of the mountain without hands shall break the image to pieces: and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

"Above all, let us be living with our loins girded and our lights burning. It is something to have a clear knowledge of Scriptural truth in the head. An intellect instructed and enlightened by the prophetical and the other parts of Holy Writ is a comparatively rare and enviable attainment. But there may be knowledge without saving faith. There may be an intellect exercised in all the mysteries of an evangelical creed, with a heart unsanctified and altogether untouched by love to, and faith in, Jesus. Let not *our* religion be of this cold, and heartless, and delusive kind. If it be nothing more, our knowledge may be profitable to others: but, as regards ourselves, it can only enhance our condemnation and aggravate our doom. It is something to know in the head that Christ is all in all; that the heart of man is deceitful above all things and desperately wicked; that the natural man cannot perceive the things of God's Spirit; that the soul must be converted, the will changed, and the affections directed to the Saviour. But it is infinitely more to have the heart-experience of all this, by having ourselves passed from darkness to light. It is something to give to God's word that paramount supremacy which is due to it; and to know that through the word, the Holy Spirit, sought in faithful prayer, leads into all truth. But it is infinitely more to have sought ourselves the aid of the promised Holy Guide and Comforter, to have been ourselves taught from God in the study of His own book, and to have been made wise thereby unto salvation. It is something to hold even in the head, and profess with the lips, that Christ Jesus is the only sacrifice and atonement for transgressions; that the benefit of His bloodshedding and His merits reaches to all who fly to Him as their refuge; and that whoever believes in Him is justified from all things. But it is—oh, how infinitely!—more, to have ourselves taken refuge in Christ the ark, from the curse, misery, and power of our own iniquities; and to have ourselves surrendered body, soul, and spirit to Him as our Redeemer and Master. If our condition before God is not as yet the condition of those whose transgression is thus forgiven and whose sin is covered, to whom the Lord imputeth not iniquity, let us, without a moment's delay, fall prostrate before the Lamb of God, entreat His pardoning mercy and sanctifying grace, and take eternal life at His hands, a free gift, the purchase of His death, and walk henceforth in the light of God's reconciled countenance.

"If, however, ours is the happy state of God's dear children, and *we* are one with Christ, and He with us, let us seek diligently, by prayer, by continual communion with God, and the study of His word, and by carrying His word

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with us, a living and all-influential companion, into all the affairs of every-day life—the doctrinal parts for our comfort, the preceptive as our rule, the prophetical to read aright the signs of the times—let us thus strive to have our faith strengthened and our hearts enlarged. We shall never be more happy than when, under the guidance of the good Shepherd, we feed in the green pastures, and lie down by the still waters, of the Scriptures of truth. To read the past aright, we must consult the Divine record. To descry the distant and future, we must carefully use the telescope of sacred prophecy in humble faith. Opening the inspired word in sincerity and simplicity, at the feet of Christ, we cannot fail to be taught. He reveals to babes what He hides from the learned and self-confident; and guides the meek in judgment. He will fulfil His part of the covenant with His believing people, by imparting to us comfort, peace, and victory over sin; and not only these blessings, but by leading us on, deeper and deeper, into the purposes of His providence and the counsels of His infinite wisdom. Ample spoil will reward ardent search in the mine of the revealed will of God. 'The secret things belong unto the Lord our God: but those things which are revealed, belong unto us and to our children for ever.'"

The Faiths of the World: An Account of all Religions and Religious Sects, &c. By the Rev. JAMES GARDNER, M.D. and A.M. A. Fullarton & Co.

THIS is one of the most valuable works of reference that has been published in our day. It is candid, complete, and ample. Our special object in bringing it before our readers is to notice the article on "Millenarianism," which does great credit to the editor's fairness. Few authors or editors think it necessary to treat Millenarians with civility, not to say candour. Here we have one who has given us a statement on the subject, (both as to doctrine and history,) with which every Millenarian will be satisfied. The work deserves the support of the public, and, we doubt not, will receive it.

The Revelation Unrevealed; concerning the Thousand-Yeares Reigne of the Saints with Christ upon Earth, laying forth the weak Grounds and strange Consequences of that plausible, and too-much received opinion. By an unfained Lover of Truth, Faith, Peace, Order, and Just Moderation. London: 1650.

THIS is an Anti-Millenarian book, the contents of which are very curious:—

Sect. 12. The 1 Paradoxe of Millenarisme. A Monarchical state of Christ Kingdome in a visible and worldly manner.
2 Paradoxe; The change of all worldly customes, and putting down all kingly power.
3 Paradoxe; A double judgement.
Sect. 13. 4 Paradoxe; A threefold comming of Christ.
5 Paradoxe; A double resurrection.
Sect. 14. 6 Paradoxe; A threefold Ascension of Christ into heaven.
Sect. 15. 7 Paradoxe; The totall reduction of the ten lost tribes of Israel.
Sect. 16. 8 Paradoxe; The Saints in their immortall and glorious condition medling with these earthly affairs of government.
Sect. 17. 9 Paradoxe; The living Saints mortall, and yet sin-less.

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Sect. 18. 10 Paradoxe; The fulness of all temporal blessings, of riches, long life, &c. without any afflictions, under this Monarchie of Christ.

Sect. 19. 11 Paradoxe; That so many thousands of immortall and glorious Saints raigning, the wicked Slaves and Tributaries should be able to raise war against them.

Sect. 20. 12 Paradoxe; That the day of judgement should hold a thousand years.

Sect. 21. 13 Paradoxe; A new determination of a double Hell, and the place thereof.

Sect 22. Strange and improbable Consequents which follow upon this opinion and discourse.

Conseq. 1 That in the Lords prayer we sue for this Monarchie, which yet was hitherto unheard of.

Conseq. 2 That Christ in his second comming to judge the earth, should yet leave many wicked men alive.

Sect. 23. Conseq. 3 That Christ who hath all power should descend from heaven to depute new Governours for his Church, and then withdraw.

Sect. 24. Conseq. 4 The strange composition of this imagined government.

Conseq. 5 All Saints, and yet faith hardly to be found upon earth, at our Saviours comming.

Conseq. 6 If the Apostles shall sway that Monarchie, how doth it stand with the words of Christ? It shall not be so with you.

Sect. 25. Conseq. 7 A disadvantage to the souls of Saints glorified to be fetcht down from heaven to continue 1000 years on earth.

Sect. 26. Conseq. 8 Children of the Saints conceived and born in sin, yet true Saints.

Sect. 27. Conseq. 9 No use of Ordinances, yet prayers heard.

Conseq. 10 Heaven dispeopled of all it's ancient inhabitants for 1000 years.

Conseq. 11 The souls of Saints to be in so different and unequall condition.

Conseq. 12 That Christ should bring his Saints with him, and yet they on earth before him.

Sect. 28. The opinion of the first Resurrection to be of Martyrs onely confuted.

Sect. 29. Astedius his evasion concerning the single expression of this Millenary reign, reselled.

Sect. 30. No necessity from the Text of admitting this strange Tenet of the reign contended for.

Sect. 31. The safe and allowed construction of the text insisted on.

Sect. 32. An exhortation to stick fast to our old received principles.

1 And first, not to believe any Kingdome of Christ but either spirituall, or heavenly.

Sect. 33. 2 Not to think of any absolute freedome from sin or affliction here below.

Sect. 34. 3 Not to expect any other comming of Christ, but that one to his finall judgement.

Sect. 35. 4 Not to put the day of the last judgement far from us, nor yet punctually to determine the time of it."

We subjoin the closing sentence of the work:—

"Let it be our care to be ever in a perpetuall posture of readinesse for that awfull and glorious comming of our Lord, and Saviour, whensoever it shall be; and to see that our accompts be set right for that great Audit; so shall we meet our returning Master with a comfortable and happy assurance, and hear from him that blessed Euge, Wel done, good and faithful Servant; Enter into thy Masters joy."

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Extracts.

Sennacherib.

We put in parallel columns the following *Inscription of Sennacherib*, (lately deciphered,) and the passages of Scripture which describe his vaunting style. The translation was read at a meeting of the Asiatic Society, and is given in the *Athenæum* of 14th January last:

It begins with telling his victory over Merodach-baladan, and over his allies, Edom and Susiana. Then the capture of Babylon, the plunder of *all the treasures* of Merodach-baladan, and the seizure of his followers, including his wife and his harem, who were distributed as spoil. He then relates the capture and destruction of *eighty-nine* large cities, and *eight hundred and twenty* small towns in Chaldæa. After which he placed Belibus, one of his followers, *as a king* in the place of Merodach-baladan. On his return from Babylon, Sennacherib conquered *seventeen tribes*, all named, and carried off to Assyria 208,000 captives, male and female, together with a *vast spoil of horses and cattle*, all duly enumerated. He erected a stone tablet in his royal city, detailing his conquests, and that he received tribute from the distant Medes, of whom his predecessors never heard.

He then tells the improvements effected by him in his capital city, *Nineveh*. The building of a splendid palace is described; the re-establishment of the ancient canals for supplying the city with water, and the construction of new works. Also, the widening of streets and squares, the erection of gates, and other embellishments, until the city became "as *brilliant as the sun*."

"For *he saith*, By strength of my hand have I done it. . . . . I have removed the bounds of the people, and *have robbed their treasures*, and have put down the inhabitants like a valiant man: and my hand *hath found as a nest the riches of the people:* and as one gathered eggs that are left, have I gathered all the earth; and *there was none that moved the wing, or opened the mouth, or peeped.*"—Isa. x. 13, 14.

"Now have I brought it to pass, that thou shouldest be to lay waste *defenced cities into ruinous heaps.* Therefore their inhabitants were of small power."—Isa. xxxvii. 26, 27.

"For he saith, Are not my *princes altogether kings?*"—Isa. x. 8.

"*My hand hath found the riches of the people.*"—Isa. x. 14.

"Behold, thou hast heard what the kings of Assyria have done *to all lands by destroying them utterly.*"—Isa. xxxvii. 11. "Of a truth, Lord, the kings of Assyria have *laid waste all the nations* and their countries."—Ver. 18.

"Have any of the gods of the nations delivered his land out of the hand of the king of Assyria?"—Isa. xxxvi. 18.

"*I am prudent.*"—Isa. x. 13.

"The stout heart of the king of Assyria, and *the glory of his high looks.*"—Isa. x. 12.

The World's Old Age.

"In the meantime, when we see a man old, weak, diseased, nature being decayed and infirmities abounding, we may judge that his death is not far off, though we know not when he will die: so, seeing the world come to that state and condition, so weakened and decayed as unto its principal end, that it is scarce any longer able to bear the weight of its own wickedness, nor supply the sinful lusts of its in-

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habitants; seeing all sorts of sins, new and old, heard and unheard of, perpetrated everywhere in the light of the sun, and countenanced with atheistical security; as also, considering that the gospel seems to have finished its work where it is preached, with all sorts of signs of the like nature,—we may safely conclude that the end of all things is approaching."—*Owen.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—As you have undertaken in your last two numbers to give a complete list of every work that has been written upon the subject of "The Apocalypse," permit me to call your attention to one omission at least in your catalogue, and that too concerning a work which the Theological Journals have universally delighted to call a "CURIOUS" *production*, inasmuch as it has emanated from a member of the histrionic profession. I allude to a book styled, "The Apocalyptical History contained in the Book of Revelation, solved upon an entirely *new* and *consistent principle;* with a copious appendix. By Harcourt Bland, dramatic artist of the Theatres Royal, Dublin, Edinburgh, Glasgow, and Bristol." Published by Murray and Son, Glasgow. 1857.

If the work in question were of *insignificant bulk*, I should not call your attention to its omission, but as it contains nearly seven hundred pages 8vo, and as it boldly attacks the hypotheses of Faber, Elliott, Moses Stuart, and others, I think it deserves (if only as a matter *of fact*) a place in your interesting catalogue.—I remain, Sir, your obedient servant,

THE AUTHOR.

4 HIGH STREET, CAMDEN TOWN,
LONDON, 25*th Jan.* 1860.

"THE THINGS THAT ARE COMING UPON THE EARTH."

To the Editor of the Quarterly Journal of Prophecy.

SIR,—In a former part of the *Journal of Prophecy,* there appeared an article with the above title. Being too elaborate to analyse in a letter, I propose for your insertion a few remarks upon "the signs" that I consider *believers* are to take special notice of,—for the command was "to watch."

With all due respect for the learned dissertations of divines upon Matt. xxiv. 15, and the other passages in Mark and Luke, I am fully persuaded that the words were intended for such as are disciples (living in the days of the period of the end of the dispensation, for it was added parenthetically, "let him *that readeth* understand,") "to look up, for their redemption"—the return of the Redeemer to Zion—"draweth nigh"—"*that they might escape the things coming upon the earth.*"

To consider this as having taken place in the reign of Titus is a fatal mistake, for it destroys the truth of the words spoken to the men of Galilee who witnessed the ascension of our Lord, since He has not yet come as He went.

The sign, therefore, for believers (all others shall be as scoffers, saying,

"Where is the promise of His coming?") is the setting up the desolating power in the temple at Jerusalem, or in the Holies, for we cannot conceive any spot on earth to be so named as such, except that which God himself appointed and selected.

It is the presumption of all figurative interpreters to apply this to St Peter's at Rome. Hence the necessity to illustrate all collateral points so as to make out their case.

The plain words of Scripture in answer to the question should be sufficient. The reference is to Daniel's king as the person who shall fulfil this; and as the vision was to be sealed *until* the time of the end, it follows that all attempts to begin and end the *days* (lengthened out into years, to bring out figurative interpretation) have proved unsuccessful.

There are other minor "signs" given; but the one of importance named was *the one* awful to contemplate for all "the tribes of the earth," but of much comfort to "the bride," who "shall be caught up to meet her Lord in the air"—"the glorious appearing;" for which St Paul's words, "Wherefore comfort ye one another with these words," ought to be "the holy conversation" of those so looking for "the blessed hope."

The signs of the times now bear great similarity to what was to foreshadow this manifestation of "the wicked one," and not a few learned and Christian men have gone far to prove a strong similitude to the "vile person." It is, therefore, the duty, for the reasons assigned, that all believers be found as the wise virgins, that they may realise, by pressing on towards the mark for the prize of *the calling up* in Christ Jesus, this glorious Epiphany.—Yours obediently,
J. C. S.

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1 Peter ii. 24.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—I am not a "Darbyite," nor do I deny, but, on the contrary, firmly believe in the vicariousness of the life of Christ; moreover, I admit fully the force of *ἀνήνεγκεν—ἐπὶ τὸ ξύλον*, as implying (to quote Dean Alford's words) "*took them to the tree, and offered them up on it.*" The able article on this verse in your October Number seems conclusive on this point.

Another question, however, arises, which the words of the text by no means determine,—namely, From what time are we to date this imputation of sin to Christ, which brought Him to the tree, thereon to "put it away by the sacrifice of Himself?"

To my mind (I would humbly submit) the testimony of Scripture is very plain. Gethsemane was the place where the struggle took place which ended in victory. What could have been that "cup," which if possible to pass from Him, Jesus prayed might do so, adding, "not my will, but thine be done?" Surely not physical suffering, nor yet the maltreatment to which He was subjected? Was there not something more bitter still—that which, to His pure and holy spirit, must have caused anguish inexpressible—even sin, *the imputation of sin?* Listen to the language of the suffering Surety: "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: *therefore my heart faileth me.*" (Ps. xl. 12.)

If we might venture to point out any incident recorded, as probably marking the time when this "burden" was laid upon Him, would it not be when, having shewn forth the voluntary nature of His self-sacrifice, by causing those who came to seize Him to go backward and fall to the ground —(see Ps. xxvii. 2)—He then, as if to shew, not only the voluntary nature of the act, but also its substitutionary intent, pronounced those memorable words, fraught with a deeper meaning than lies on the surface, "If ye seek *me*, let *these* go their way?"

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Surely to this deeper meaning alone applies the quotation from His former words, which the Holy Spirit has pronounced applicable—"That it might be fulfilled which He spake, Of them which thou gavest me, have I lost none."

One more saying (the last apparently to His disciples) shews that the "cup," the prospect of which at Gethsemane was the cause of such anguish, was already in His hand to drink: "The cup which my Father hath given me, shall I not drink it?" (John xviii. 11.)

That henceforth Jesus was a sin-bearer would appear from this, that before Pilate "He answered him never a word, insomuch that the governor marvelled greatly." Which remarkable silence seems closely connected, in 1 Pet. ii. 24, with His position, as "bearing our sins in His own body to and on the tree." And this is worthy of the attention of those who would infer, from the expression of the text, that Jesus bore sin during His previous life; for the context of the passage under consideration is one in which the Apostle is speaking of Christ *before the judgment-seat of Pilate;* and, therefore, only to His position there, and on the cross, which closely followed, can the words properly apply.

I do not deny that the life of Christ was "vicarious." Then was wrought out that righteousness which is the only hope of the believer. Nor would I deny that the sufferings of His life were vicarious. Only, is there not a clear distinction to be noted between suffering *for righteousness*, and suffering *for sin?*

In the one case, the Sufferer had ever the refuge of a Father's smile, and the sustaining consciousness of a Father's presence:—"He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him." (John viii. 29.)

In the other, the solemn cry, "My God, my God, why hast thou forsaken me?" reveals the Sufferer forsaken of God. A mystery incomprehensible, were it not for the explanation which inspiration affords:—"He made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. v. 21.)—I am, dear Sir, faithfully yours,

H. E. Brooke.

Shirley, Southampton.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—Perhaps you would allow me to make a few remarks on the subject, "The New Heavens and Earth," and the article thereupon, in the January nnmber of your journal. I am unable to refer to the article therein criticised, and must therefore confine myself to the above paper on the subject.

1. I agree with the writer that the argument from "suitability," is insufficient to prove the difference between the new and the millennial earth.

2. The writer concludes that the millennial and eternal state are identical, from the fact, that their descriptions in Rev. xxii. 3 and xxi. 4 are parallel, and inclusive one of the other. To this it must be answered, that the texts in question portray like *states*, but states existing probably at different *times*. The former shews a state in which the curse is removed, and in which, consequently, there is no more death. It is a description of the "holy city, the new Jerusalem," the "Bride, the Lamb's wife." "And there shall be no more curse: but the throne of God and of the Lamb shall be *in it*." This is no description of the millennial *state*, (comp. Isa. lxv. 20,) but of the new Jerusalem, which certainly does exist in a certain relation to the earth during millennial *times*. The former describes the same state either of the same bride, or, more probably, of the new heaven and new earth when the blessed state or condition of that bride shall have been imparted to the whole renewed creation. There is not the smallest occasion, therefore, to suppose that the "all

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things" spoken of as created anew, do not mean the "all things" connected with the object of which they are predicated upon; or, that they should be limited to the exclusion of "death," which the text pointedly mentions as therein included.

3. The writer's argument in connexion with 2 Pet. iii. and Isa. lxv. is singularly unfortunate and illogical. With regard to Peter: The object of the apostle is to strike terror into the hearts of scoffers and lovers of the world, from the inevitable destruction of all the things they were setting their affections upon; and at the same time, to stir up believers to a holy conversation, regardless of the loss of all things, in the blessed hope of an endless life of righteousness and felicity in the presence of God. We shall therefore certainly find the conflagration plainly spoken of by him, but only with the peculiar end which he had in view, which was to shew its awful certainty, and not its actual position in the course of future events. This is only in accordance with the manner of the inspired writers, who frequently enter into detail with regard to events which it was important that their readers should be informed upon, without classifying their order. As a general rule, the later prophecy unfolds the more ancient. Thus the New Testament unfolds many of the Old Testament prophecies, and the Revelation of John was certainly given, not only to unfold many things before kept secret, but also to enable us chronologically to classify future events. All questions, then, touching the chronological order of prophetic events, should be answered by a careful examination of that Revelation. And we find that Peter only spoke of the event under consideration in a manner suited to the characters for whom he wrote. And he did not therefore tell them *when* the conflagration would occur, but only that such an event was in the womb of time—that the day of the Lord was approaching *in the which* (ver. 10, ἐν ῇ), or *wherein* (ver. 12, δι' ἣν), that event must occur. And as if to warn believers that it is *not* to happen immediately on the setting in of the day of the Lord, or on the first literal day of that period, he had before said that "*one day is with the Lord* as a *thousand years*, and a thousand years as one day." I have always looked upon this as an allusion to that day of the Lord so often spoken of in Scripture, and to its actual duration, which is more clearly revealed in the Revelation.

The writer, however, considers that the time is not left indefinite in consequence of the expression "wherein"—δι' ἣν—which he connects with "the coming" of the day, in the sense of "by means of which coming." He thence argues that it is "by which day being present," or "when it is present," that the conflagration happens. Allowing, for the sake of argument, the relative position of *ἣν*, and the meaning attached to *δια*, so that the conflagration "is brought about by the presence of that day, or by that day becoming present"—allowing even this, yet who, for an instant, can allow the illogical deduction that follows, viz., that if the conflagration does not take place till the end of the day, that then it is not brought about by the presence of that day, but by something else? Mark, the supposed causal agent is the "presence" of that day. Why then, may I ask, am I necessarily to infer that it becomes less causal of a certain event, because it happens at one period of its duration rather than another? The only conclusion that I should draw from any event taking place at its close rather than its beginning would be, that the "presence" of the day became *more* causal as the day advanced, in consequence of the chain of events being lengthened out which were necessary precursors of such event, and which nevertheless could only happen in consequence of, and during the "presence" of the day.

And if the conflagration is really to occur at the commencement of the day of the Lord, and Peter had intended to express as much to his converts, he would have used far more distinct language. Moreover, what could have been a more convincing proof, in the hands of the apostle to the Gentiles, to those

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to whom he wrote, that the day of the Lord had *not* set in, (2 Thess. ii. 2,) that the world had not yet been melted up? May we not almost suppose he would have used it?

4. With regard to Isaiah: The promise of the new heavens and a new earth wherein dwelleth righteousness, is taken from Isaiah. In the 65th chap. and 17th ver., we read of the promise; but, since in that verse there is no description of what dwells in it, we must go on to its immediate context, which shews forth a state of righteousness, though not of holiness; now this is a description of the millennial state, and, therefore, it must correspond with the eternal state, or the new heavens and earth. The errors here are many and glaring; of which a few are—

(*a*) The immediate context need not be referred to as an explanation of the promised righteousness which is to dwell in the new earth. The promised earth is in place of this world which is to be burnt up. Its righteousness, often foreshadowed in the Old Testament, is brought to light by the promises of the gospel. That a state of righteousness without perfect holiness is the promise set before believers by Peter, I cannot allow. The prophet mentions the new heavens and earth, but he at once reverts to the millennial state as most interesting to a Jew. And while an *earthly* state is invariably shewn to the future Jewish nation, a *heavenly* one is dwelt upon when Christians are exhorted. The writer says it is arbitrary to separate the 17th ver. from what follows. But this method of separating passages, apparently closely connected in the context, but which in reality refer to separate and distinct events, perhaps divided in their accomplishment by thousands of years, is often, as in this instance, necessary to their clear comprehension. The *contrast* between the 17th and following, is well preserved in our translation. In the 17th ver. the creation of the new earth is mentioned, but Israel is not told to rejoice in it, because it had no direct reference to them at that time. The creation there spoken of, is one in which the old creation shall not be remembered, nor come into mind. And then the 18th continues, "*But* be ye glad," &c. In this creation, which is full of remembrance of former things, Israel is called to rejoice. Isaiah's style is well shewn here, where, upon launching into a new theme for song, he at once hurries on to the end of the matter, and afterwards returns to fill up. Remark also, that, in the following chapter and 22d ver., the new heavens and new earth are again introduced as *distinct* from a certain state of the nation of Israel.

(*b*) To make the 18th and following verses refer to a description of the new heaven and earth referred to in the 17th, would be in direct opposition to the language of Rev. xxi. 4.

(*c*) The writer's argument makes Peter hold out as a promise to Christians what will only be the inheritance of the Jewish nation. I have no space to point out further incongruities.

5. The mention of fire as surrounding the presence of the Lord when He descends into the earth, is no proof that there will result thereupon the total conflagration spoken of by Peter.

6. I hold that the new earth is created after the conflagration, and the latter takes place at the time of the judgment of the great white throne—"The *day of judgment* and perdition of ungodly men." (2 Pet. iii. 7.) Now, all hold that this judgment is at the *end* of the thousand years, except those satisfied with the assertions of Mr Molyneux. But the heaven and the earth flee away at that time, (chap. xx. ver. 11,) consequently the new creation was not in existence at that time, unless it can be supposed that both existed together; for the new are never to be removed or shaken, but to remain before God for ever, and after the judgment, He that sat upon the throne (comp. chaps. xx. 11, and xxi. 5) created all things new. I consider that one such argument, drawn from the Revelation, is worth twenty *inferences* gathered from the other inspired writers who were not handling prophetical events chronologi-

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cally. There may be *difficulties* adhering to this system, especially with regard to the *continuance* of the millennial Jewish state, but there are no *contradictions*, and I must keep the difficulties in faith till a clearer light shews them to be plain.

Would you allow me to add, in addition to Mr Savile's most interesting letter, that Ναπολεόντι, which might be written under an image, (Rev. xiii. 14,) equivalent to "Dedicated to Napoleon," likewise forms the mystic number, 666?*—I am, Sir, yours, &c.,

LINDFIELD, SUSSEX. T. B. LANE.

"Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ακούοντες τοὺς λόγους τῆς προθητείας."

"THE NEW HEAVENS AND EARTH."

To the Editor of the Quarterly Journal of Prophecy.

SIR,—As you appear to invite discussion respecting the new heavens and the new earth, allow me to offer a few observations on the subject; and in so doing I will strive to avoid individual opinion, taking Scripture in its most simple application.

Permit me to premise that the following remarks are merely intended as suggestions for the prayerful Bible student, who is seeking to come to a correct understanding of those future events which God has been graciously pleased to reveal for our instruction and warning. It would be useless to address those who entirely ignore the study of the prophetical Scriptures as unprofitable, while it would be of little more avail to combat the views of some others who explain all prophecy in an allegorical or figurative manner; neither do I address myself to any authors on the subject, who, having once published mistaken views, merely quote Scripture in their support, and will not accept any meaning, however apparent to the unprejudiced, adverse to their erroneous statements. The proper method of studying prophecy is to take words in their simple and usual acceptation, wherever an evident figure does not occur; and when the language is figurative, the meaning of such expressions will generally be found in other passages.

There is but little revealed in the Bible concerning the new heavens and earth, though the period in the order of events at which they commence is so clearly stated in the inspired Word of God, that every doubt should be removed on the subject. The passage to be carefully considered commences at Rev. xx. 1, and continues to Rev. xxi. 8; and I am sure that no impartial reader of this portion of Scripture would fail to perceive, that the new heavens and earth are created after the Millennium, and usher in the eternal state. It is difficult to imagine why so many good men evade or misquote these words of the inspired Apostle John, the beloved disciple of our Lord, whose summary must be an infallible commentary on prophecy. We find here a clear, concise, uninterrupted account of the order in which the leading events are to occur. At the ninth verse of the twenty-first chapter, the subject changes, and the apostle has a view of the new Jerusalem, including particulars relating to the connexion of the heavenly city with the millennial earth, but which does not belong to our present subject.

The nineteenth chapter closes with the destruction of that wonderful character and his host, the last great leader of Gentile apostasy and blasphemy, who is so often, and under such varied designations, mentioned in Scripture—viz., the wicked one (רָשָׁע) of the Psalms and Isa. xi. 4; the Assyrian of Isa. x. 5; the king of Babylon, Isa. xiv. 4; the little horn, Dan.

* Since writing the above, I see that the Rev. R. Polwhele mentions this solution of the mystic number in his tract, "The Sealed People," p. 18.

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vii. 8; the king of fierce countenance, Dan. ix. 23; the one who shall come in his own name, and be received by the Jews, John v. 43; the man of sin, 2 Thess. ii. 3; the lawless one (ὁ ἄνομος), 2 Thess. ii. 8; the antichrist, 1 John ii. 22; and the beast, Rev. xix., &c. The twentieth chapter is only a continuation of the preceding, and not the commencement of another subject. We first see Satan bound, and cast into the bottomless pit for a thousand years; then the saints reigning with Christ for that period. We are told that only the blessed dead are partakers of the first resurrection. After the thousand years, we learn that Satan, on being loosed for a short season, succeeds in seducing the nations, and leading them against the beloved city, the millennial Jerusalem, when fire comes down from heaven, and devours them. Then we are told of all the dead standing before the great white throne, to meet their Judge, at whose presence the earth and the heaven flee away, and no place is found for them. All are then judged, and finally death and hell, with every one whose name is not written in the book of life, is cast into the lake of fire. This closes the last dispensation of time. We then read of the new heaven and earth which are created at the commencement of eternity. We read of no change beyond this. The sincere inquirer will have no difficulty in understanding the order of events in the passage under consideration, by only taking the Bible for his guide; but whoever follows the opinion of man any farther than to lead him to examine Scripture for himself, is in great danger of falling into error. The passage, 2 Peter iii., of which some have made so much, has really nothing to do with the question, as far as indicating the precise time of the conflagration, when the heavens and the earth will be consumed. "The day of the Lord" is used indefinitely, which is often the case in Scripture, not for any one day of twenty-four hours. The Holy Ghost, by Peter, is speaking against scoffers, and urging believers to greater practical holiness; and, as a warning to the former, and an incentive to the latter, he states the fact that the heavens and earth will be consumed by fire, and pass away. I also take the day of judgment, to which it is said, in the 7th verse, they are reserved, as the judgment of the great white throne, which is clearly after the Millennium. Without implicitly adopting the opinions of either of the writers, I will just say that some interesting remarks on the subject may be read in the third volume of the "Christian Annotator." I will conclude by stating some differences which place the millennial earth and the new earth in complete contrast, and any one of which is sufficient to prove that they are not identical. The new earth has no sea, Rev. xxi. 1; the millennial earth has sea, Zech. xiv. 8. The heavenly city, though in constant communication with the millennial earth, never joins it, but it does in the new earth; and then we are told that the tabernacle of God is with men, Rev. xxi. 3. The new earth has no sun, Rev. xxi. 23; during the Millennium the sun is much more brilliant, Isa. xxx. 26; no temple in the new earth, Rev. xxi, 22; offerings to be brought to the house of the Lord during the Millennium, Isa. lxvi. 20. Without entering further into detail, I will just say there will be death and sin during the millennial state, though it appears that life will be greatly prolonged, and sin will be the exception during that period. The Millennium will be the reign of righteousness, all evil repressed, Satan bound, and the Spirit shed abroad; still it will not be a perfect state; but the new earth will be entirely holy, nothing that defileth shall ever enter therein. During the Millennium the heavenly city will be the home of the glorified saints, where they will enjoy the presence of their beloved Lord, and whence they will reign with Him over the millennial earth.—I am, Sir, yours truly,

ARTHUR HALL.

15 HUGH STREET, PIMLICO, S. W.,
4th February 1860.

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Poetry.

HE IS COMING.

He is coming; and the tidings
  Are rolling wide and far;
As light flows out in gladness,
  From yon fair morning-star.

He is coming; and the tidings
  Sweep through the willing air,
With hope that ends for ever
  Time's ages of despair.

This old earth from dreams and slumber
  Wakes up and says, Amen;
Land and ocean bid Him welcome,
  Flood and forest join the strain.

He is coming; and the mountains
  Of Judea ring again;
Jerusalem awakens,
  And shouts her glad Amen.

He is coming; wastes of Horeb,
  Awaken and rejoice;
Hills of Moab, cliffs of Edom,
  Lift the long silent voice!

He is coming, sea of Sodom,
  To heal thy leprous brine,
To give back palm and myrtle,
  The olive and the vine.

He is coming, blighted Carmel,
  To restore thy olive bowers.
He is coming, faded Sharon,
  To give thee back thy flowers.

Sons of Gentile-trodden Judah,
  Awake, behold, He comes!
Landless and kingless exiles,
  Re-seek your long-lost homes.

Back to your ancient valleys
  Which your fathers loved so well,
In their now crumbled cities
  Let their children's children dwell.

Drink the last drop of wormwood
  From your nation's bitter cup;
The bitterest, but the latest,
  Make haste and drink it up.

For He thy true Messiah,
  Thine own anointed King;
He comes in love and glory,
  Thy endless joy to bring.

Yes, He thy King is coming
  To end thy woes and wrongs,
To give thee joy for mourning,
  To turn thy sighs to songs;

To dry the tears of ages,
  To give thee, as of old,
The diadem of beauty,
  The crown of purest gold;

To lift thee from thy sadness,
  To set thee on the throne,
Messiah's chosen nation,
  His best beloved one.

The stain and dust of exile
  To wipe from thy weary feet;
With songs of glorious triumph
  Thy glad return to greet.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1860.

Art. I.—THE NEW HEAVENS AND EARTH.*

Perhaps you will insert the following remarks on the letters by Mr Lane and Mr Hall, which appeared in your last number, touching "The New Heavens and Earth." I shall follow the order of Mr Lane's paragraphs, and shall endeavour to use all possible brevity:—

1. There is no difference of opinion as to the argument from "suitability."

2. The writer does not conclude, as Mr Lane asserts, that the millennial and eternal states are identical; but only that the millennial earth and the new earth are identical, which is a very different thing. The millennial state is different from the eternal state, but that does not preclude the former from being in the new earth. Mr Lane's reasoning in this section, therefore, proceeding upon such an extraordinary mistake, is, as might be expected, quite beside the point. He says that Rev. xxii. 3 and xxi. 4 "portray like *states*, but states probably existing at different *times*." The former "is a description of the holy city, the bride," of a "state in which the curse is removed, and in which, consequently, there is no more death." Now, that there shall be no more curse, and, therefore, no more death in the holy or heavenly city, is what no

* **The following article was sent to us simply as a letter; but as the subject is important, and as the writer is the author of the article commented on by our two correspondents, we prefer to give the communication a place in our large print.—*Ed. of Q. J. of P.***

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one ever thought of denying; but it cannot be inferred from this, that, at the time referred to, there shall be no more curse and no more death in the new earth, which was the point Mr Lane ought to have proved. The heavenly Jerusalem "does certainly exist in a certain relation to the earth during millennial *times;*" it shall then be over the earthly Jerusalem; it has not yet been proved that it shall be upon the earth in those days. But this relation has no bearing upon the question whether the new and millennial earth are the same; for the holy city may very well, for aught we could know apart from Scripture, be over the new earth for a thousand years, and upon it after that period. (Are not these, indeed, the different times spoken of by Mr Lane?) Nor can any inference to the contrary be drawn from the words, "The throne of God and of the Lamb shall be *in it,*" even if it be correct to refer *in it* to the heavenly city. The two last chapters of Revelation are descriptive, not only of the new heavens, but also of the new earth, as is clear from xxi. 1; from xxi. 24, "The kings of the earth do bring their glory and honour into it;" from ver. 26, "They shall bring the glory and honour of the nations into it;" and from xxii. 2, "The leaves of the tree were for the healing of the nations." Is the state of things here spoken of millennial or eternal? Are these kings and nations of the earth in the eternal state, or nations that have need of healing? If not, these nations must exist in the millennium; and as they must at the same time live in the new earth which is treated of in these verses, it appears that the new and millennial earth are identical. Mr Lane says, "the former" (it is presumed he means Rev. xxi. 4) "describes . . . . . more probably" the state "of the new heaven and new earth when the blessed state or condition of that bride shall have been imparted to the whole renewed creation," and there is not, therefore, the smallest occasion to limit the "all things created anew." This depends upon when that blessed state shall be imparted to the whole renewed creation. Is it at the beginning of that creation, or a thousand years afterwards? If at the former time, which has not been proved, then there is no occasion for limitation; if at the latter, the meaning must be limited, or rather the words, "there shall be no more curse," "no more death," must be understood as having their full accomplishment only at the end of the millennium, or a thousand years after the creation of the new earth. It is impossible to escape this latter alternative. Rev. xxii. 2 speaks of a state of things in the new earth when the nations have need of healing; while that state continues, the blessed condition of

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the bride cannot be fully imparted to the whole renewed creation. That state is either millennial or eternal; it is not eternal, therefore it is millennial; consequently, the new and millennial earth are the same as before; and the words, "there shall be no more curse," and "no more death," are fully accomplished only at the end of the millennium, or the beginning of the eternal state. During the thousand years on the new earth, there is sin, need of healing, and death; sin is abolished, the curse is fully removed, at the end of that period, when death, the last enemy, is also destroyed.

3. Mr Lane might not, perhaps, have thought the argument in connexion with 2 Pet. iii. so unfortunate and illogical, if he had not misunderstood it. As to his principle that "all questions touching the chronological order of prophetic events should be answered by a careful examination of" the Apocalypse, it may be remarked, that though "as a general rule, the later prophecy unfolds the more ancient," that is no reason whatever why we should not seek and accept any information, chronological or other, wherever it can be found. The earlier prophecies, as well as the Revelation, do give chronological information, and we are not to be deterred from consulting them, not even from consulting 2 Pet. iii., by any general rules. There might be something in Mr Lane's remark if he could shew that his order of the Apocalypse is the correct one; but this he has not as yet done. Besides, the conflagration is not mentioned in the Apocalypse at all, certainly not in xx. 11, so that we must have recourse to other prophecies concerning it.

As to 2 Pet. iii., Mr Lane remarks, that "the object of the apostle is to strike terror into the hearts of scoffers and lovers of the world from the inevitable destruction of all the things they were setting their affections upon; and to stir up believers to a holy conversation, regardless of the loss of all things. We shall therefore certainly find the conflagration plainly spoken of by him, but only with the peculiar end he had in view, which was to shew its awful certainty, and not its actual position in the course of future events;" *i.e.*, the object of the apostle in regard to scoffers and believers is to be gained by shewing them the awful certainty of the conflagration. Now, it is impossible that the apostle could gain his object by shewing only the awful certainty of that event, without also shewing its true or relative position. It is essential to his argument that it should occur at the beginning of the day of the Lord, for the truth that the earth shall be burnt up, however certain, would lose all its force as a motive should that event not happen till a thousand years after the Lord's coming, precisely

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as the exhortation to watch for the coming itself is evacuated of its power by Anti-premillenarians. What could it avail to inform either scoffers or believers that the earth and the things thereof should be consumed, but not till a thousand years after the advent, when, by the advent itself, they should be placed in the same relation to these things as if they had then been burnt up—both classes severed from them for ever, and as completely as if this present earth had ceased to exist; the one received into the joy of their Lord, and the others punished with everlasting destruction from His presence? The inevitable destruction of all things by fire a thousand years after they had been, for them, to all practical intents and purposes, as it were annihilated, is, as a motive, perfectly unintelligible, and absolutely powerless. On the postmillennial view it has no bearing on the apostle's object whatever; and this is a proof either that that view is erroneous, or that the apostle deals in irrelevancies. It is most becoming to adopt the former alternative, and to hold that Peter, together with the certainty of the conflagration, teaches also its position at the second coming, when, as a motive, it becomes both intelligible and exceedingly forcible, because it is immediately connected with the perdition of ungodly men, as indeed is taught in verse 9. It is the looking to which the attention of believers is so frequently and earnestly directed in Scripture, as a motive to watchfulness, patience, godliness. Here the apostle uses that and the conflagration for the same purpose, and almost as if they were the same thing. He combines them into one consideration—ver. 11, "Seeing then that all these things shall be dissolved," &c.; the conflagration is the motive here, but not the full motive, which he wishes to present, and therefore he goes on in ver. 12, "the coming of the day of God;" the coming of that day does not express the full idea, and so he again adds thereto the conflagration; shewing that they are most closely connected, and rendering it impossible for any one, with a due regard to the sense of the passage, to separate them by an interval of a thousand years. In this way it is evident that "the apostle spoke in a manner suited to the characters for whom he wrote," *i.e.*, for men; whereas, on the postmillennial view, his discourse is suited for no beings that have ever been heard of.

Mr Lane has misapprehended the argument from verse 12. It is by the coming of that day that the conflagration is effected. The stress does not lie upon "presence," but upon "coming." *Παρουσία* means both presence and coming. Presence may continue for any length of time; coming does not admit of any

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lengthened duration—it lasts only for any instant, comparatively. Now, coming is the meaning of *παρουσία* here, and not continued presence; for the apostle exhorts to "hasten" the coming, which is sufficiently intelligible. But if *παρουσία* mean continued presence, then he exhorts—and the exhortation must continue in force after the day has come, and till it has elapsed—to accelerate, *i.e.*, to shorten, the duration of the day of God, which is absurd. If the exhortation does not continue in force after the day has come, then continued presence cannot be the meaning. And what is the meaning of "looking for" the *παρουσία*? If the word signify continued presence, then we are exhorted to look for what is present as if it were absent, which is again absurd; for the exhortation continues in force till the day has expired. How can we look for or expect what is before our eyes, what is round about us, what we are in the midst of? The word "to look for" implies that its object is not present. This is also the teaching of Paul, Rom. viii. 24, 25, "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." The apostle cannot exhort to an absurdity or an impossibility, and so it is the setting in, the coming, of that day that we are to look for and hasten, and not its continued presence. But why are we to look for the coming? One reason evidently is, because by means of it (δι' ἣν) the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat—a strong and powerful motive to all holiness. It is by the coming of the day that the conflagration is effected, therefore, and not by any increase of causal power gained as it waxes old; and, of course, as before, the new and millennial earth are identical.

It is difficult to understand how any one can see in ver. 8 a warning to believers against the view that the conflagration takes place immediately on the setting in of the day of the Lord. The verse may imply the certainty of that event, but it assuredly does not contain the remotest allusion to its time. It was plainly intended to correct their ideas as to soonness and lateness in the march of events, by giving them a higher and larger measure of duration than the short and fleeting, but, to them, long and slowly-passing, days and years of earth, by placing them, as it were, beside the throne of God, and bidding them look upon the dial's face that

"Slowly numbers o'er the mighty cycles of eternity;"

that, considering the magnitude of the Divine plan, and the periods required for its development, they might, in the light

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thereof, regard one day as a thousand years, and a thousand years as one day; and, satisfied that the Lord was not slack concerning His promise, and holding fast their faith and patience, might remain uninfluenced by the sneers of the scoffers.

We are not able to draw any safe inference as to what the apostle intended to teach from the degree of distinctness which marks his language, as Mr Lane seems to suppose. If he does not make a formal statement as to the time of the conflagration, (admitting this for the sake of argument,) it may be accounted for by the fact that he is not teaching them new truths, but is only calling to their remembrance (ver. 1, 2) what they had been taught before. But his language is distinct and definite enough to fix the relative position of the event in question. And when Paul wrote to the Thessalonians that the day of the Lord had not set in, anything like proof was unnecessary, for they recognised him as an apostle, and his assertion was sufficient. Moreover, if he had found it necessary to give a proof, it depended upon the opinions of the Thessalonians in regard to that day, whether the remark, "that the world had not yet been melted up," would have been of any cogency. Had they held the postmillennial view of the time of the conflagration, it is clear that it would have been of no force at all, and this was perhaps one reason why Paul did not use it. And the fact that he did not use that argument is a presumption that, on this particular point, postmillennialists and the Thessalonians were agreed in error; while it falls in with, and confirms the opposite view, that he speaks of the Lord Jesus as being revealed in flaming fire, taking vengeance on them that knew not God, and obey not His gospel. He certainly says nothing against the doctrine that the day of the Lord is introduced by the conflagration; and, before we can "suppose" what he would have said, we must know precisely the erroneous opinions of the Thessalonians, and, even then, it would remain a question whether we were warranted to make any supposition on the point at all.

4. (*a*) As to Isa. lxv., Mr Lane says that "the immediate context need not be referred to as an explanation of the promised righteousness which is to dwell in the new earth." This might be admitted, if it could be shewn that Peter knew that righteousness was to be the distinguishing characteristic of the new earth in any other way than by a reference to the immediate context, but Mr Lane has not shewn this. He says, "The promised earth is in place of this world, which is to be burnt up;" but this is no proof at all that it shall be the abode of righteousness. We can infer nothing

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whatever as to its character, from the mere circumstance that it succeeds the present; it might, for aught we could tell, be either the abode of perfect holiness, or the place of punishment. And again, "Its righteousness, often foreshadowed in the Old Testament, is brought to light by the promises of the gospel." This is very vague, and rather resembles some of the evasions of our Anti-premillenarian friends. Had the writer shewn in what passages, and how, it was foreshadowed, and by what promise of the gospel it was brought to light, and particularly by what gospel promise it was brought to light to Peter, it would have been more to the purpose. Let it be shewn that the apostle referred to any other promise than that in Isa. lxv. And then he affirms that he "cannot allow that a state of righteousness without perfect holiness is the promise set before believers by Peter;" but righteousness, and not perfect holiness, is in the text; and so long as it stands there, no man has a right to deny it or alter its meaning. But what does Mr Lane mean by believers? If believers glorified, dwelling in the heavenly Jerusalem, no one will find fault with his assertion, but then it has no bearing upon the subject; if believers dwelling upon the new earth, then it is a mere opinion, and requires to be proved. "The prophet mentions the new heaven and earth, but he at once reverts to the millennial state as most interesting to a Jew." Admitted; but that does not shew that the millennial state is not in the new earth. "And while an *earthly* state is invariably shewn to the future Jewish nation, a *heavenly* one is dwelt upon when Christians are exhorted." This is just as far beside the point, for it is true on the view which Mr Lane opposes. If the millennial state is in the new earth, then the future Jewish nation dwells there in an *earthly,* mortal condition, while, at the same time, Christians, who lived before the coming of the Lord, dwell, together with the ancient Jewish believers, in the heavenly city—an earthly and a heavenly state co-existing, the one proposed to the future Jewish nation, the other to Christians. Mr Lane affirms that it is necessary to the clear comprehension of this passage, (Isa. lxv. 17–25,) to separate the 17th from the following verses. No necessity is shewn, except the assertion of a contrast between ver. 17 and 18, which is denied. "Israel is not told to rejoice in the new earth, because it had no direct reference to them at that time," (had the new heavens no direct reference to them at that time?) Nothing can be more evident than that Israel *is* told to rejoice in the new creation, for the object of the creating act in both verses is one and the same, the earth, namely,

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including Jerusalem as part of the whole. They are told to rejoice for ever in "that which I create." What is that? The only possible answer is, the new creation, the new earth, and Jerusalem particularly, as part of it. The object of the words, "for, behold, I create Jerusalem a rejoicing," &c., is not to declare the object of the creative act—that is pointed out in ver. 17—but to shew a reason why they should rejoice in that object, namely, the new creation, inasmuch as they should have Jerusalem for their special portion therein, (of course during the millennium;) and thus we see that there is a necessity against, instead of for, the separation of ver. 17 and 18, unless we are prepared to disregard all the rules of language and the dictates of common sense. Or, are there two distinct and separate creations foretold here—the one universal, the other only partial, applying to Jerusalem? and if so great a change shall be wrought upon that city at the commencement of the millennium, as may be called a creation, while no such change passes over the earth generally, (it would be desirable to have distinct proof of this,) in what does the millennial state of the city differ from its condition in the new earth? Or, if such a change shall, at the same time, pass over the whole earth, wherein shall it then differ from the new earth, and why is it burned up after having been created anew? No one can believe these things unless they should be proved from Scripture, which has not yet been done. Mr Lane seems to speak of two creations in this passage; he says, "The creation there spoken of is one in which the old creation shall not be remembered nor come into mind. And then the 18th continues, '*But* be ye glad,' &c. In this creation, which is full of remembrance of former things, Israel is called to rejoice." It is possible to be unwisely literal, and the writer has in this instance exemplified the truth. There is sometimes a necessity, as all interpreters hold, for departing from the literal sense, and such a necessity exists here; for can any man seriously believe that the oblivion here is absolute—that in the new heaven and earth, or even in the eternal state, this present old creation shall not be remembered nor come into mind in the literal, absolute meaning of the words? The remembrance of this old creation, its whole circumstances, its sins and sufferings, the events which have happened in it, will form a principal source of the happiness of the redeemed, and afford themes for their most rapturous anthems. To talk of mere blank oblivion of the present at any stage of the future, however glorious, is absurd. The meaning of the passage is not that there will be no remembrance of former things absolutely, for, as Mr Lane

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justly remarks, "this creation is full of remembrance of former things," but only that the new creation shall be so exceedingly glorious and excellent, that the former, in comparison therewith, shall not be worthy to be remembered or thought of. In Isa. lxvi. 22, the new creation is "again introduced as *distinct* from a certain state of the nation of Israel." Is the present state of the nation meant? The prophet means to say that the seed and name of Israel shall remain as long as the new heavens and earth; but there is nothing here to shew that, in their millennial state, they shall not dwell in the new earth, but rather the contrary; for how could the new heavens and new earth be used to set forth the continuance of Israel's national existence, unless the two comparates exist contemporaneously, or if Israel do not dwell as a nation in the new earth, but be broken up by the conflagration at the end of the thousand years? Or, shall Israel continue a distinct nation in the eternal state? There can be no comparison at all, unless on the supposition that Israel shall dwell in the new earth; and, from the context, it is plain that the state here spoken of is millennial, which leads us again to the conclusion at which we have already so often arrived.

(*b*) "To make the 18th and following verses refer to a description of the new heaven and earth referred to in the 17th would be in direct opposition to the language of Rev. xxi. 4." The reason of this is, it is presumed, that there is death in Isaiah, while there is no more death in Revelation. But to what time do the two passages refer? and when shall Rev. xxi. 4 be accomplished? Unless it can be shewn that they refer to the same time, it cannot be held that there is any opposition. Isa. lxv. 17–25 agrees with Rev. xxii. 2; the leaves of the tree in the one are plainly a reason of the length of life in the other, and they both refer to the same state, viz., of the new earth in the millennium, when the "blessed condition of the bride is only partially imparted to it, but not so fully as to abolish sin, need of healing, and death." Rev. xxi. 4 is only fully accomplished at the end of the millennium and the beginning of the eternal state, when that blessed condition is fully imparted to the whole renewed creation, and sin, the curse, and death are completely removed. The passages in question, therefore, referring to the new earth, but at different times, are in perfect harmony and agreement.

(*c*) "The writer's argument makes Peter hold out as a promise to Christians what will only be the inheritance of the Jewish nation." The argument makes Peter hold out as a promise to Christians only what he actually does hold out to

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them, viz., new heavens and earth. Mr Lane does not surely hold that the Jews only shall inherit these, while Christians shall be excluded from them. In the millennium the Jews shall have their inheritance in the new earth, surrounded by, and ruling over, the Gentile nations; while Christians will inherit both the new earth and heavenly city, dwelling in the latter and reigning over the former.

5. "The mention of fire as surrounding the presence of the Lord when He descends into the earth is no proof that there will result thereupon the total conflagration." Not in itself, but it falls in with the doctrine, and confirms the proof from other sources. But there is not merely mention of fire surrounding Him when He descends, but of the mountains being molten under Him, &c., (Mic. i. 3, 4, and other passages,) which approaches somewhat nearly to the nature of a proof.

6. In order to prove that the conflagration takes place at the time of the judgment of the great white throne, Mr Lane refers to 2 Pet. iii. 7, "The *day of judgment* and perdition of ungodly men," and says that "all hold that this judgment *is* at the *end* of the thousand years, except those satisfied with the assertions of Mr Molyneux." All hold that there is a judgment of some ungodly men at the end of the thousand years; but many, satisfied with the statements of Scripture, (Matt. xxv. 31–46, *et passim*,) hold that there is also a judgment of other ungodly men at the beginning of the thousand years. Now, to which of these judgments does the apostle here refer? It has not been proved that it is the second in order of time, so that Mr Lane's reasoning in this section rests on no better base than a mere assumption. The day is called the day of judgment, because there is a judgment at its opening and its close; it is the same with the day of the Lord, (ver. 10,) and the day of God, (ver. 12,) a thousand years in duration, and there is no warrant whatever for departing here from the ordinary sense of the word, and limiting its meaning to that small portion of time spent in the judgment at its termination. It has already been shewn, moreover, that the conflagration happens at the beginning of that day, consequently the judgment here spoken of must be the first in order. Mr Lane's reasoning, however, is peculiar. "The heaven and the earth flee away at that time, (xx. 11,) consequently the new creation was not in existence at that time, unless it can be supposed that both existed together; for the new are never to be removed or shaken, but to remain before God for ever, and after the judgment, He that sat upon the throne (comp. xx. 11 and xxi. 5) created all things new." We have here another instance of

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being absurdly literal. The last part of xx. 11 is plainly figurative, and intended to set forth the inconceivable glory and majesty of the Judge. If it be taken literally, it cannot teach a conflagration, for being burned up is quite a different thing from fleeing away. It must mean either that the heavens and earth began to flee through the wilds of space—where they must wander for ever deviously and in vain in quest of a fixed orbit—or perhaps that they were annihilated, and thus, as it were, fled out of sight; both of which meanings are impossible. For, after their flight, we find them still there, at least the earth, which is enough for the present point. The dead, small and great, stand before God upon the earth that is. The sea, that sea which had fled, gave up its dead. Whosoever was not found written in the book of life was cast into the lake of fire; that lake which was in or on the earth, which but now had fled away, and for which no place was found. The conflagration is not in the verse, and cannot by any legitimate process be extracted from it. A literal flight is not meant; and there is no necessity for supposing that the old and new creations exist together. It is true that the new creation is never to be removed or shaken. It is the kingdom that cannot be moved which believers shall receive, (Heb. xii. 28.) But when do they receive it? when do they begin to reign? Their kingdom and our Lord's are the same, and He and His people enter upon it at one and the same time. It is hardly necessary to prove this; passages will suggest themselves spontaneously. He enters upon it at His return; it cannot be moved; it is the new creation, therefore the new creation is at the second coming. Nor does a comparison of Rev. xx. 11 with xxi. 5 by any means warrant the inference Mr Lane draws from these passages. He assumes that the throne in xxi. 5 is the same with the great white throne of xx. 11, which is not at all evident; it is rather, and very clearly, the same with the throne of xxii. 3, and therefore different from the great white throne, which does not appear till the close of the millennium, and which, so far as we know, is only used once as the dread tribunal of the final judgment; whereas that of xxi. 5 and xxii. 3 is the throne of civil administration, if the expression may be allowed, from whence He that sits thereupon rules over the new creation, and dispenses blessings to those who see His face. The Lord Jesus sits on this throne during the millennium; and there is nothing in anything that Mr Lane has said to shew that the words, "Behold, I make all things new," are not uttered at the beginning of that period, and nothing to prove his own view, or to shake

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the proof of the opposite one. His reasoning here seems to proceed on the supposition that the three last chapters of Revelation follow one another in chronological order, and that xxi. and xxii. are descriptive of the state of things after the judgment of the great white throne—a supposition which is inadmissible, as what has already been said, if rightly considered, is sufficient to shew. The chapters of the Apocalypse, as every one knows, are not arranged in chronological order. The two last are descriptive of the state of things between the first and second resurrection.

The only points requiring notice in Mr Hall's letter are certain differences of which he speaks, any one of which, in his opinion, is sufficient to prove that the millennial and new earth are not identical. If the differences were real, they would prove the non-identity; but it so happens that they have no existence, save in Mr Hall's imagination. To take them in their order:—1. "The new earth has no sea, (Rev. xxi. 1;) the millennial earth has sea." (Zech. xiv. 8.) Of course, whether this difference is such as to warrant Mr Hall's conclusion just depends upon what is meant by sea. It is very conceivable that the waters of the sea might suffer such a change of quality and character, still covering, however, the same area, as would justify us in saying the sea is no more; and a diminution of area, added to a change of quality, would warrant us to make the same assertion, though large expanses of water should still remain to beautify the earth. Suppose the Bosporus shut up, and the salt waters of the Euxine converted into fresh, or block up the Straits of Gibraltar, and suppose the same change wrought upon the Mediterranean, it would have lost its present and acquired a new and entirely different character; it would be sea no more—it would be only a large fresh-water lake. Magnitude alone is not sufficient to constitute a sea; there must be in addition at least another feature, the waters must be salt. Deprive the ocean of its saltness, and it is no longer the same—the sea has disappeared.

But there is another view. When Scripture speaks most explicitly upon the subject, as in Zech. xiv. 8, it merely mentions the former and the hinder sea, *i.e.*, the Eastern Sea and the Mediterranean; but it affirms neither here nor elsewhere that the great oceans shall remain on the millennial earth; so, for aught we can tell, the lost island of the ancients, with many islands more, or even a continent, may occupy a large portion of the Atlantic area, and in like manner with the other oceans; and the remaining waters having lost their saltness, we have all that the words, "there was no more sea," can possibly re-

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quire, and sufficient, one should think, to satisfy the most exacting. For the great oceans have disappeared; there is no more sea; there are only fountains, streams, lakes, and fresh-water expanses, some of them as large, perhaps, as the Mediterranean. No one, of course, will deny that the new earth shall possess such features of beauty; for there is the river of the water of life, and, suppose we were informed of its existence merely, we should irresistibly be led to infer, that it would diffuse itself abroad into pools, lakes, expanses as large as the Sea of Galilee, Lake Superior, the Mediterranean. Who could say they would be less? But this is virtually the same with the supposition just now made. We find that the change above spoken of shall actually pass upon the waters, and that it shall be effected by the river that proceedeth out of the throne of God and of the Lamb, (Rev. xxii. 1;) from under the threshold of the house, (Ezek. xlvii. 1;) out of the sanctuary, (ver. 12;) out of the house of the Lord, (Joel iii. 18;) out from Jerusalem, (Zech. xiv. 8.)* These waters are the same, and they form two rivers, (נְחָלִים, Ezek. xlvii. 9,) one of which flows into the Eastern Sea, the other into the Mediterranean, (Zech. xiv. 8,) to heal the waters,—*i.e.*, to deprive them of their saltness, and maintain their freshness and salubrity, as is evident from the fact that not to be healed is just to be given to salt, (Ezek. xlvii. 11.) They are, as it were, substituted for the present saltness, and produce similar beneficial effects, but in a far higher degree. The rivers, therefore, are the means by which it comes to pass that the sea is no more. Zechariah, no doubt, speaks of "sea" even after the waters have suffered this change, but this is just in accordance with a common custom of calling things by the names which have been long attached to them, and with which people are familiar, for the sake of brevity and being easily understood, although the things themselves have undergone such a change as that the names are no longer properly applicable to them, the things being no longer the same. Now, the healing of the waters, on either of the above suppositions, namely, the water-covered surface remaining the same, on the one hand, or being lessened, on the other, destroys Mr Hall's difference, inasmuch as it leaves the millennial and the new earth in precisely the same circumstances in respect to sea, *i.e.*, neither of them has any sea.

* Do not these texts shew that the site of the temple shall be within the city of Jerusalem? They proceed out of Jerusalem, and also out of the sanctuary; and it is not easy to see how the two rivers can have different sources, for Ezek. xlvii. 1 speaks of the waters composing them as issuing out from the threshold of the house, or, ver. 2, of the sanctuary.

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2. "The heavenly city, though in constant communication with the millennial earth, never joins it, but it does in the new earth; and then we are told that the tabernacle of God is with men," (Rev. xxi. 3.) But Rev. xxi. 3 does not say that the tabernacle of God *is* with men. *Is* is not in the text. It ought to be, the tabernacle of God *shall be* with men, as is plain from the future tense that immediately follows. The text does not state when the tabernacle shall be with men, in the sense of being upon the earth; that time may not be, for aught we are told, for a thousand years after the new earth has been created.

3. "The new earth has no sun, (Rev. xxi. 23;) during the millennium the sun is much more brilliant," (Isa. xxx. 26.) Scripture gives no countenance to the former half of Mr Hall's statement. He says the new earth has no sun; Rev. xxi. 23 only says that the city, *i. e.*, the heavenly Jerusalem, has no need of the sun. But is the city the same with the earth? or can it be inferred from the fact that the city has no need of the sun, either that there shall be no sun, or that the new earth shall have no need of it? Certainly not. The city, and the earthly Jerusalem below it, shall have no need of the sun—Isa. lx. 19, 20: "The sun shall be no more thy light by day," &c. The regions more immediately adjacent will no doubt be enlightened in like manner, but the more distant parts of the earth will require the light of the more brilliant sun, just as at present. This is another merely imaginary difference. The next difference,

4. Is precisely of the same character. He says, there is "no temple in the new earth, (Rev. xxi. 22;) offerings to be brought to the house of the Lord during the millennium," (Isa. lxvi. 20.) Now, Rev. xxi. 22 only says, "I saw no temple therein," *i. e.*, in the heavenly city, for it is that of which the apostle speaks; but he does not say he saw no temple in the new earth or in the earthly Jerusalem, and that there shall be none cannot be inferred from the fact that there shall be none in the heavenly city. There will be a temple, to which offerings will be brought, in the Jerusalem upon the new earth, when the city in which there is no temple shall be over it.

5. There will be sin and death in the millennium; but the new earth shall be entirely holy, nothing that defileth shall ever enter therein. For the latter half of this statement, Mr Hall must refer of course to Rev. xxi. 27 and xxii. 14, 15. Now Rev. xxi. 27 has reference to the heavenly city, and not to the new earth at all; but, from the perfect holiness of that city, you cannot infer the perfect holiness of the new earth, nor that it is different from the millennial earth. There

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are only two things to which Rev. xxii. 14, 15 can refer—namely, the heavenly city, or the earthly city on the new earth; if to the former, the same conclusion as above must follow; if to the latter, then it teaches that what defileth shall be in the new earth, though the great sinners mentioned shall not be allowed to enter into the city, which agrees with Isa. lii. 1; but it does not teach that saints, "those who do His commandments," still in a state of mortality and imperfection, shall not enter in through the gates, even though sin, that which defileth, yet dwelleth in them. There is therefore nothing whatever against the identity of the new and millennial earth; on the contrary, there is the strongest proof in its favour.

Art. II.—READINGS IN FIRST CHRONICLES.

Chap. VI. 31–81.—The Tribe of Levi.

The Three Bands of Levitical Singers.

Ver. 31, 32.—"And these are they whom David set over the service of song [יְדֵי שִׁיר, the *management* of, the *handling of song*] in the house of the Lord, after that the ark had rest. And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem; and then they waited on their office according to their order."

Let us not fail to notice the interesting fact that God's *priestly tribe* has charge of the *praise*. The Lord would thus have His servants on earth breathe an atmosphere of cheerfulness, ay, of heavenly happiness. The Levites, who have most to do with God's offerings and God's house, are to have most to do also with the heavenly service of praise.

It was "*after the ark had rest*" that this "*service of song*" was instituted. It was after the "*tabernacle*" (אֹהֶל) had got a "*dwelling-place*" (מִשְׁכָּן), and was no more moving from place to place. This seems typical of the joy and praise that were to arise when Christ had ceased His wanderings, and sat down on the Father's right hand. This service of song shall ever continue while He sits there. His people are ever to be a joyful people, who convey to men some idea of the joy of heaven and the employments of the heavenly hosts.

It continued "*till Solomon built the house of the Lord in Jerusalem*"—the well-known temple. But it did not cease

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then; it continued still. It was all transferred to that temple —thus intimating to us that our praise begun here shall pass into the praise of the kingdom. Our joy and peace in believing on an unseen Saviour shall not cease when the kingdom of the Prince of Peace has come; but shall all be taken up therein with infinitely fuller meaning and expression. Oh that these days of our Solomon were come! If it be pleasant now to hear the swell of praise, when all in a mighty multitude join with one accord—" the trembling voice of age, the vigorous bass of manhood, the sweet depth of woman's melody, and the thrilling sounds of happy childhood" —what will be the swell of the melody of that ocean, the voice of the great multitude that no man can number!

But let us, before proceeding further, dwell a little on this interesting feature of the tabernacle service at the period to which ver. 28 carried us onward. There seems to have been, in David's time, a fuller development of the joy and gladness which were to issue from the offered sacrifice of atonement. For it is then that we begin to read of a service of song, and of the worship at the altar being accompanied by instruments of music. Next, in Solomon's days, the voice of " trumpeters and singers, with trumpets, cymbals, and instruments of music," made a sound to be heard on high, in addition to the psalteries and harps, (2 Chron. v. 13.) And then, in Hezekiah's days (2 Chron. xxix. 27, 28,) we find it an ordinance in Israel, " When the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished." Meet it was that, as the time drew nearer when the type should give place to the Antitype, there should be a fuller proclamation of the joy that was to flow as a mighty river from this source— the very joy and peace which the sinner now finds in believing on the Lord Jesus, as having finished His work and presented a perfect atonement for us. But there may have been something more than this signified by the fact that it was in *David's* time, when the ark rested for a season on Mount Zion, that this increase of gladness took place. Did it not declare that when our David should have ceased His wanderings and days of trial, and was at rest, with all power given to Him,—in other words, when Christ should have finished His days of sorrow, and entered on the rest at the right hand of the Father,—then should the unspeakable joy that arises from His accepted sacrifice begin to be felt and known to a degree hitherto unthought of,

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and then should the trumpet's sound go forth to summon every tribe and people to come and partake the joy?

Ver. 33.—"And these are they that waited with their children."

We shall find that each of the three families of Levi furnished their quota of singers. *Kohath* has his in the family of Heman; *Gershon* has his in the family of Asaph; and *Merari* has his in the family of Ethan.

(*a*) THE BAND THAT KOHATH FURNISHED.

Ver. 33–38.—"Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel."

Some names here call for special remark. Though most of them have already met our eye, yet all have not; and, besides, their connexion with *Heman the singer* makes such a name as *Korah's* worthy of further notice.

Heman's father, *Joel,* lived in days when the schools of the prophets were becoming famous in Judah's land; and in the service conducted by these sons of the prophets we find the psaltery, the tabret, the pipe, and the harp very prominent. (See 1 Sam. x. 5.) Now, we suppose that this feature of instruction in these seats of sacred learning had become specially interesting to *Samuel* (who is the *Shemuel* of ver. 33) and his son *Joel;* and this being so, we can understand how it was that *Joel,* in his enthusiasm for song, gave his first-born son the name of *Heman,* the famed singer of Judah in early days. (See chap. ii. 6.) Just as a like feeling of admiration for the ancient men of song, mingled with hope that in his own day and in his own family the fame of the early worthies might be revived in, and rivalled by, a new singer, may have led the Merarite, Kishi, to name his first-born son *Ethan,* with reference to chap. ii. 6, and perhaps, too, in imitation of Joel doing the like in his family.*

It has been thought that in the appointment of Samuel's grandson, Heman, to this high office, we see David's fond partiality for the memory of his friend Samuel. Let us rather say

* Hence, also, Heman and Ethan are elsewhere called *Ezrahites.* (See titles of Ps. lxxxviii. and Ps. lxxxix.) As emulating the fame of the old worthies in chap. ii. 6, they have got this appellation of honour. It is as if we were to speak of the *Handels* or *Mozarts* of our day.

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that it appears that David's venerable friend, the holy prophet Samuel, was the prime instrument in the Lord's hands of bringing into public service the harp and psaltery, and of making song a marked feature in the worship which the sons of the prophets conducted. (1 Sam. x. 5 compared with xix. 20.) His son Joel's taste for this pleasant department of worship appears in his naming his first-born after the ancient *Heman.*

This Heman grew up to manhood, in times when the sons of the prophets had begun to practise sacred music, and in the days of *David,* when that "sweet singer of Israel" was filling, not only Saul's palace, but every cottage and dwelling in Israel with holy song,—teaching them, by his example, to handle the harp to the praise of the God of Israel. What a group of interesting associations* may be gathered round the fact that *Heman* was grandson of *Samuel the prophet!*

In ver. 34, there are three names altered somewhat from ver. 26. *Tahath* is here abbreviated, and altered into *Toah* by an easy process. The first syllable תַּח would be the familiar form of using his name; all the more that while *Tahath* signifies "Depression," *Toah* (in Arabic) signifies "Prostration," "A sinking down." It passed also into the form *Tohu,* (1 Sam. i. 1.) But a more remarkable change is *Eliel* for Eliab, (ver. 27;) though this, too, has significance. *Eliab,* "My God is a father," bears the other name also, *Eliel,* "My God is God." In reading this interchange of words, we are reminded of John xx. 17, "I ascend unto *my Father,* and your Father; to *my God,* and your God." It would almost seem as if the godly in Israel were accustomed to consider "God" and "Father" as in a manner synonymous, even as Psalm lxxxix. 26 sings, "My Father, my God!"

The abbreviation of the name *Zuph,* (ver. 35,) for *Zophai,* is a case resembling that of Toah in ver. 34. More noticeable are the names in ver. 36. 1. *Joel,* instead of Shaul, (ver. 24.) There may have been circumstances at his birth that led his father to call him *Shaul,* "Asked," while afterwards the other name, somewhat allied in sound, may have been superadded—*Joel,* "Jehovah is God," a name not rare among the tribes of Israel, who owned Jehovah as the only God. (See chap. iv. 35 and v. 4.) 2. It is not difficult to see how *Uzziel* became *Azariah,* the one being "*God* is my strength," the other, "*Jehovah* helpeth," and the sound not very dissimilar. But, 3, *Zephaniah,* instead of

* We might find here one of those incidental proofs of accuracy in minute references which form that species of evidence called "undesigned coincidences"—so well illustrated by J. J. Blunt.

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Uriel, (ver. 24,) is more difficult, unless we suppose that in this case, as often in other cases, the person had two names. *Zephaniah* means "Jehovah has hid," or "protected;" and it is pleasant, in passing, to observe that *Uriel,* "God is my light," when combined with *Zephaniah,* gives us the essence of Ps. lxxxiv. 11, "*Jehovah God* is a *sun and shield.*"

But herein is a marvellous thing! In ver. 37 we find *Korah's* name as an ancestor of *Samuel* the prophet, as he was also of *Heman* who did so much for sacred song. This *Korah* is the famous rebel, whose history we have in Num. xvi. 1–32, and whose end is specially recorded: he and all that stood with him ("all the men that appertained to Korah") went down alive into the pit, and the earth closed upon them. But his children perished not, (Num. xxvi. 11.) God spared them, and honoured them, shewing what grace can do, and how sovereign love delights to work. It may remind us how it has pleased the Lord of glory to descend, as to the flesh, from such progenitors as Manasseh and Rahab. Out of Nazareth comes the Most Holy. The clean thing is brought out of the unclean, by love and power and matchless wisdom. And so with His people. From a rebel, whom the Judge made haste to sweep from the earth, and for whom hell opened her mouth before the time, the Lord causes to descend such men of grace as *Samuel* and *Heman.*

Heman's line ends with *Levi,* who here is emphatically called "*Son of Israel.*" This is done to put the more honour upon Heman. *Israel,* "The prince with God," is his father; and his father Israel need not be ashamed of such a son as *Heman the singer.*

(*b*) THE BAND THAT GERSHOM FURNISHED.

Ver. 39–43.—"And his brother Asaph, (who stood on his right hand,) even Asaph the son of Berachiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchiah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jahath, the son of Gershom, the son of Levi."

Asaph is called "brother," in the sense of relationship as to office, not as to family. He was partaker of the same office, a brother musician, a brother in song. Heman was in the midst, the real master of the choir: Asaph was on his right hand, and Ethan on his left.

This Asaph's genealogy is traced back to Levi. He is son of *Berachiah,* "Blessed of Jehovah," a name afterwards common in Israel, but springing out of the priestly tribe, whose

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office was to bless. *Shimea* we found (chap. iii. 5) in David's family; he had borrowed it from Levi. *Michael* we found (chap. v. 13) in the tribe of Gad; it was a favourite name, and no wonder, for it asks, "Who is like God?" But this man is "son of *Baaseiah*," nearly equivalent to *Baasha*, which may mean "Jehovah has been displeased," (בָּעַשׁ, so *Gesenius*,) referring to some event at the time of this man's birth, an event that cast its melancholy shade over the family. But his son, *Malchiah*, indicates the breaking of the cloud; "Jehovah reigns" is its import; "Jehovah is king." His father was the *Jeaterai* whom we met with at ver. 21, called here *Ethni*; the one signifying, "Whom Jehovah makes to abound," the other, "One on whom Jehovah bestows a gift." We have met with this man's father, *Zerah*, (ver. 21.) *Iddo*, his grandfather, is here called *Adaiah*; the former name signifying "Timely," the latter, "Whose appointed time is from Jehovah," from the root יָעַד; though others say, "Jehovah's ornament." As to the other names, we have only to remark that *Shimei* is omitted in ver. 20, as *Libni* (ver. 20) is omitted here, the genealogy being sometimes abbreviated, though we know not on what principle.

(*c*) THE BAND THAT MERARI FURNISHED.

Ver. 44-47.—"And their brethren, the sons of Merari, stood on the left hand: Ethan, the son of Kishi, the son of Abdi, the son of Malluch, the son of Heshabiah, the son of Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi."

Here *Ethan* is leader of the band. His father (as we were led to notice at ver. 33) probably fixed on his name because of its having been borne in old days by a famous singer of Judah, whom he wished his son to resemble. (See chap. ii. 6.) In this respect, his name has a history resembling that of *Heman*. But *Ethan* is to be noticed on another account. He is the same as *Jeduthun*, (see chap. ix. 16 and xxv. 1, 3, 6,) an appellation significative of that in which he excelled, "Praising," or "Celebrating."

He was son of *Kishi*, "One whom Jehovah uses as His snare," or, as he is called, (chap. xv. 17,) *Kushaiah*, "One whom Jehovah uses as His bow." What a fitting name for a Levite, if he were one who sought to win souls, and for a spiritual Orpheus, if this man were such, trying to allure souls to the Lord by the sanctuary music! *Abdi*, "My servant," and *Malluch*, "Reigned over," (according to others, "Reign-

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ing,") intimate a Levite's sense of his position toward Jehovah; and is not his position ours also? We are Jehovah's servants, and He is our King. *Hashabiah,* "One whom the Lord esteems," or "thinks upon," is an epitome, we might say, of that verse of the psalm—"I am poor and needy, but the Lord thinketh on me." *Amaziah,* "Whom the Lord strengthens," is son of *Hilkiah,* "One whose portion is Jehovah," and grandson of *Amzi,* "Strong one." This Amzi and his line present an interesting chain of ideas; and so also do his ancestors that follow, viz., *Bani* and *Shamer,* "Building" and "Keeping," or "Built by Jehovah," (בָּנִי abbreviated for בְּנָיָה,) and "Kept." Except the Lord *keep* the city, the *builders* have spent their labour in vain. The other names that follow we found at ver. 19.

The Band of Priests.

Ver. 48, 49.—"Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God. But [וְ, *and*] Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded."

In order to call our attention again to the priests, ver. 48 remarks to this effect, that while the other Levites, like these singers, had charge of all manner of tabernacle work, *Aaron and his line* were they to whom the charge of the more holy things was entrusted. The altars, viz., that in the court, and that in front of the vail—the altar for sacrifice, and the altar for incense—were in their keeping; and so, also, all else that pertained to the sanctuary, and specially its Holy of Holies. Thus the Lord, in sovereign grace, has in every age brought some of His servants nearer to Him than others, and given some of His servants more to do for His glory than others, and has revealed Himself more fully to some than to others; although, in another view, we might say, that since the vail no more hangs between us and the mercy-seat, we may draw near, we may press forward into the Holiest, we may stand before Him; and we have ourselves to blame, if we are found afar off.

Ver. 50–53.—"And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, Ahimaaz his son."

All these were already named, (ver. 4–7,) but to give yet

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greater honour to the priesthood, who come near their God, they are again named, from Aaron's time to David's. The Lord is not weary of naming the names (calling the roll, as it were,) of those who stand before Him. May not the minuteness and care of these records of genealogies suggest something to us of the unerring and comprehensive records of the Book of Life?

The Residence of the Levites.

Ver. 54.—"Now these are their dwelling-places, throughout their castles in their coasts."

The verse ought properly to be read as we have here divided it. This clause is the title to what follows. "*In their coasts*" (גְּבוּלָם) means "in their appointed districts;" in the different spots assigned to each of the Levitical families. "*Throughout their castles*" (לְ) is simply, "AT their castles;" and the word "*castles*" (טִירוֹת) is not meant to suggest the idea of anything approaching in the slightest degree to our baronial fortresses in old time, as if the Levites had resided in castles resembling those of feudal chiefs in our country. The term suggests simply "*enclosures*," (from טוּר, to surround,) enclosed spaces, wherein there may or may not have stood buildings of stone, houses for the priests and Levites, like our *manses*. In all probability we are to understand *villages* rather than any separate buildings of a large size—certainly the very opposite of castles, or fortresses, in our sense of the term.

But what a pleasant sight our eye now rests upon! It is a sight emblematic of those future days when (Isaiah xxxii. 18) "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places;" and this as a result of previous holiness and devotedness to the Lord—for it is said to be "the work of righteousness, the effect (office) of righteousness," (ver. 17.) Here, we may say, is the type of that millennial scene in Israel! Here are God's consecrated ones, His priests and Levites, who are set apart wholly for Him, receiving from Him their dwellings, and abiding under His shadow in peace. Here, too, is the original of the scene of "*unwalled villages*," (Ezek. xxxviii. 11)—people at rest and dwelling in safety, "without walls, and having neither bars nor gates." It is a *priestly people*, a *Levitical* nation, a land set apart for the Lord.

Besides this glance into the future, here is a lesson for the

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present also. We are thus shewn, by the provision made for the many families of the priests, and the singers, and His other servants in the tribe of Levi, how the Lord will take care of His own as to the things of a present life. "Seek *first* the kingdom of God and his righteousness, and all other things shall be added unto you."

(*a*) THE DWELLINGS OF THOSE KOHATHITES THAT WERE PRIESTS.

Ver. 54-56.—" Of the sons of Aaron, of the families of the Kohathites; for theirs was the lot, and they gave them Hebron in the land of Judah, and the suburbs thereof round about it. But the fields [שָׂדֶה, *the meadow-ground*] of the city, and the villages thereof [*in that meadow*], they gave to Caleb the son of Jephunneh."

Giving the highest honour to the high priest's family, the record begins with what concerns Aaron, the family of the Kohathites. The clause, "*For theirs was the lot, and they gave them Hebron*," is equivalent to "For the lot so fell to them that Hebron became their share." The arrangement was made by lot, and yet God so overruled the lot, that to Aaron and his kindred the memorable city *Hebron* was assigned, the city where lay the bodies of Abraham, Isaac, and Jacob, in the cave of Machpelah, the city at which Abraham dwelt, under the oak, or in the plain, of Mamre. To this spot, so fragrant with holy remains of past days of communion with God, the *High Priest* and his race are sent. Let them often recall the past; let them, more than other men, walk in the steps of Abraham's faith, and be the "friends of God."

But see, it is not now as in the dark days of Popery. It is not the best and fattest of His land that is given to the Lord's priests. No; Caleb and his descendants were promised the possession of that spot where he and Joshua gathered the Eshcol grapes; and so we find "the meadow-ground and its villages" were handed over to him. God's priest shall have provision made for him; but He does not wish to give them the best of such things, until the days come when "the meek shall inherit the earth." It is Antichrist, not Christ, who claims the fattest of the provinces for His consecrated ones.

Again; how pleasantly instructive to the priests! They have around them *Caleb's possessions*, while they walk on Abraham's soil, and muse at the sepulchre of him, and Isaac, and Jacob, and Leah, and Rebekah. Thus are they reminded of many truths, not least of the faithfulness of God to His pledged word, and the sure reward of a life like Caleb's—a life of "fully following the Lord." What are here called "suburbs" (מִגְרָשׁ) are

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pasture-grounds, places to which cattle might be driven out to feed.

Ver. 57-59.—"**And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs; and Hilen with her suburbs, Debir with her suburbs, and Ashan with her suburbs, and Beth-shemesh with her suburbs.**"

The family of Kohath, because of his priesthood, is in all things pre-eminent; and so their cities are chiefly from *Judah.* The *city of refuge,* Hebron, was under their care, even as all the cities of refuge were handed over to the Levites; for what more appropriate than that they who had to do with the types of pardon and acceptance through sacrifice, should also watch over this other type? It is their part to see that the ways to the city of refuge in their borders be kept in good repair, that the city's gates be ever open, that there be no barrier in the way of one fleeing thither, and that having fled, he be safe and secure. Our Priest, Jesus, who in His own person embodies all the types of the Levitical arrangement, has the care of the sinner's refuge.

It would be little better than an indulgence of fancy for us to endeavour to ascertain why *these* cities in particular were selected for Levi, out of all the rest in Judah. The names of some, such as *Libnah,* "Whiteness," *Eshtemoa,* "Obedience," *Debir,* "Oracle," might seem plainly to appropriate them to a tribe that was to give a pattern of purity, of obedience, and attention to whatever came from the Oracle. But more probably the selection was guided by a regard to their convenient situation for diffusing over Judah the influence of the Levitical families.

Ver. 60.—"**And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.**"

In Judah, one city which Joshua assigned them is not mentioned—viz., *Juttah;* and here in Benjamin, one is omitted, viz., *Gibeon.* (See Joshua xxi. 16, 17.) We cannot tell why. We might almost say, however, that they are omitted because Kohath did not require them; this fact would prove that at any rate the Lord made more than sufficient provision for His priests; like His way in other things—"good measure, running over."

It is in *Judah* and *Benjamin,* the two tribes which continued in the land till Messiah came, that the *priestly Kohathites*

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have this portion. Is not this the Lord's arrangement in view of future changes? The *sceptre* was not to depart from *Judah* till Shiloh came; neither was the *lawgiver*, even in this sense,—the dispensers and guardians of the Levitical law, the Mosaic types.

The mention of *Anathoth* reminds us who read it now of *Jeremiah;* for this was his native town, out of which he so often went forth to Jerusalem (six miles off), weeping as he went, to carry the Lord's messages.

If we were to fancy any lessons intended to be taught by significance in the names, we might point to *Geba*, "Height," counterbalanced by *Anathoth*, "Lowliness:" the height of privilege, the depth of consequent humility.

> "The saint that wears heaven's brightest crown
> In deepest adoration bends."

Ver. 61.—"And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half-tribe, namely, out of the half-tribe of Manasseh, by lot, ten cities."

To those of Kohath not as yet mentioned as having got a portion ("*the rest*"), and who were not of the high priest's line, ten cities were given at a distance from Jerusalem—viz., in Manasseh, and ver. 66 adds in Ephraim. See how they got a most ample portion, and a portion in a rich and varied region. Their fathers bore the ark and the things of the Holy of Holies in the days of the wilderness; and they have left blessing to their descendants. And still there is a sort of pre-eminence to the priestly Kohath; for while the proper priestly families dwell in Judah and Benjamin, the nearest Jerusalem, the other families dwelt in the chiefest of the ten tribes, amid the sons of Joseph. And it was the Lord's choice for them; for it was all "*by lot.*"

(*b*) THE PORTION ASSIGNED TO GERSHOM AND MERARI, ALONG WITH KOHATH, SHEWN TO HAVE BEEN DISTRIBUTED FAIRLY OVER THE LAND.

Ver. 62-65.—"And to the sons of Gershom, throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. And the children of Israel gave to the Levites these cities with their suburbs. And they gave by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names."

The Lord chose these cities for Gershom and Merari, and

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Israel gave them without a murmur. And the Lord deals impartially; for see how He goes to every tribe in turn—to Gad and Reuben beyond Jordan, as well as to Asher and Naphtali in the far north of the land. There was a design in this distinction.* A network of Levitical influence was thus spread over the whole land. Every tribe of Israel had among them some whose very presence spoke of the Lord's temple and sacrifice, of worship and atonement.

(*c*) THE NON-PRIESTLY PORTION OF KOHATH DESCRIBED.

Ver. 66–70.—"And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim. And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs, and Jokmeam with her suburbs, and Beth-horon with her suburbs, and Aijalon with her suburbs, and Gath-rimmon with her suburbs: and out of the half-tribe of Manasseh, Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath."

The "*cities of their coasts*" are cities belonging to their respective portions; as the "*cities which are called by their names*" (ver. 65) may mean the cities which got the name of "Cities of the Levites," thus declaring them alienated from their original possessors.

It is interesting to find *Shechem* among the cities of Levi—*Shechem*, near which was Jacob's well, and at which the great oak stood where Joshua set up the stone of witness—*Shechem*, which had Ebal on one side and Gerizim on the other—*Shechem*, a city of refuge. The cattle of Levites feed along that quiet plain, and the men of Levi meditate there with adoring wonder on the Lord's sovereign grace, that has forgiven their father's sin, that great sin committed here, (Gen. xxxiv.) Surely in that plain the sons of Kohath would teach Israel God's ways of grace, amid the many associations of that memorable city and "suburbs."

(*d*) THE PORTION OF GERSHOM DESCRIBED.

Ver. 71–76.—"Unto the sons of Gershom were given out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs: and out of the tribe of Issachar, Kedesh with her suburbs, Daberath with her suburbs, and Ramoth with her suburbs, and Anem with her suburbs: and out of the tribe of Asher, Mashal with her suburbs, and Abdon with her suburbs, and Hukok with her suburbs, and Rehob with her suburbs: and out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs."

*** Dan is the only tribe not expressly named; but then, though not named, (as in Josh. xxi. 23,) two of his cities are mentioned—viz., Gath-rimmon and Aijalon.**

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Gershom, like Kohath, has two cities of refuge of which he is guardian, *Golan* and *Kedesh;* and these he must watch over, that the type be kept ever before Israel's eye—an open way to them, open gates, sure entrance, safe abode. The name *Ashtaroth* strikes on our ear (ver. 71) as intimating that once the idol-worship of a goddess was there. But fitly and appropriately now the Lord's peculiar servants are placed within its gates, and *Ashtaroth* is now a city of righteousness; even as this whole earth of ours shall one day cease to be usurped by idols and by Satan, and become "the new earth wherein dwelleth righteousness."

We might notice other names, such as *Mashal,* (ver. 74,) "A weighty saying"—fit name for a dwelling of Levites whose business was to inculcate the Lord's words. In like manner, *Abdon,* "Service;" and the two towns called *Kedesh,* "Holiness," might be chosen of set purpose, because of the lessons that the names suggested.

(*e*) THE PORTION OF MERARI DESCRIBED.

Ver. 77–81.—"Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs: and on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, Kedemoth also with her suburbs, and Mephaath with her suburbs: and out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, and Heshbon with her suburbs, and Jazer with her suburbs."

"*Unto the rest*" here signifies, "unto the Levites not hitherto mentioned"—namely the *Merarites;* and here is their portion. *Merari* has, like his brothers Kohath and Gershom, two cities of refuge to watch over, *Bezer* and *Ramoth-Gilead.* But not less interesting is it to find in his portion, *Tabor*—*i. e.,* the district so called, around Mount Tabor, including the towns Kartah, Nahalal, and Jokneam, (see Josh. xxi. 35.) *Tabor,* with all its scenery and associations, belongs to *Merari.* On its top, his Levites may often stand and gaze around, and bless the Lord for this land of plenty, this land flowing with milk and honey. Here they may recall the events of former days, when yonder ancient river, Kishon, flowed with the blood of the slain. Here they may adore the God of creation, as well as redemption, beholding rich specimens of His varied handiwork on every side.

Or again; at *Jahzah,* or Jahaz, beyond Jordan, the men of Merari may remember, and help others to remember, what God did for Israel, when Sihon gathered all his people together there, (Num. xxi. 23,) and was smitten. At *Hesh-*

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bon, they may take up the ancient song that was meant to call back the thoughts of Israel to the Lord's doings on their behalf in other days. There, "at the fish-pools of *Heshbon,*" which Solomon afterwards celebrated in his Song of Songs, (chap. vii. 4,) they may take up that relic of the past, and teach the men of Gad vauntingly to celebrate the utter extirpation of the idolaters who dwelt there in former days:—

> "Come unto Heshbon! Let the city of Sihon be built and restored!
> "For there is a fire gone out of Heshbon, a flame from the city of Sihon.
> "It consumed Ar-Moab! the lords of the Arnon-heights."—Num. xxi. 27.

Or, once more; they may at *Mahanaim* remind Israel of the hosts of angels that there met their father Jacob—the hosts of God that still encompass all those that fear Him, (Gen. xxxii. 1; Ps. xxxiv. 7.)

And thus may we see how the dispersing of Levi over all the tribes might be a skilful contrivance of God for keeping up a healthful remembrance of holy traditions and truths associated with the localities. This dispersion was originally a curse, (Gen. xlix. 7;) but the curse is turned into a blessing. Chief of all, however, by this arrangement two ends were accomplished—1. The fulfilment of the prophecy of Jacob; and as it was *the lot* that determined the position of each of the families of Levi, this fulfilment evidently proceeded from the Lord. 2. The securing, in every part of the land, the residence of a company of men who, by their simple presence, kept the tribes in mind that there was a temple and an altar which Jehovah had set up, and typical institutions of which He had consecrated the Levites as guardians. Was not this equivalent to a continuous, present, living testimony to the importance of the altar and sacrifice, and other such types? Scattered and dispersed, the sons of Kohath, Gershom, and Merari had the honour of ever pointing, as with the finger, through these rites, to a coming Messiah, a Saviour who was Himself altar and temple, and would supersede them soon by His own person and work. Meanwhile, as a tribe, in their various subdivisions, and each individually besides, they glorified God by their obedient adherence to His wise arrangements. Their service might seem obscure and commonplace; still it was what the Lord gave them to do. Some one says, "The King's image and superscription may be graven alike on a brass mite, and on an ingot of gold." And so it was with Levi's house—all of them alike set apart to serve the Lord, though some ministered in the Sanctuary, while others spent the largest portion of their life in Nazareth-like obscurity.

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Art. III.—THE KINGDOM OF CHRIST, AND NATURE OF THE AGE TO COME.

(*Continued from p.* 119.)

Chapter III.

That the Israelites will be made a holy people: That the nature and degrees of their holiness will be superior to that which has been experienced by any mere man since the fall of our first parents; and will consist in the entire destruction of original sin, and a restoration to the holiness of the paradisiacal state: That the curse will be removed from them, and also from their land.

I. *That the Israelites will be made a holy people.*

1. Isa. iv. 3, 4, "And it shall come to pass, that he which is left in Zion, and he that remaineth in Jerusalem, shall be called *holy*, even every one that is written among the living in Jerusalem: when the Lord shall have *washed away the filth* of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."

Without entering into a critical examination of the terms used in this portion of prophecy, the purifying judgments hinted at plainly appear to refer to that last great and awful infliction of the wrath of God upon the disobedient Israelites, after the Millennium, by Gog and his savage multitude, mentioned by Ezekiel, in chapters xxxviii. and xxxix.; by Zechariah, chapter xiii. 8, 9, and xiv. 1, 2; and also by St John, Rev. xx. 8, 9. The purport of the passage seems to be as follows:—When the judgments of the Lord shall thus have been executed on the wicked, and they are destroyed from among the Israel of God, those that remain in Zion, Jerusalem, or the land of Israel, "even all that are written among the living," or "written to life,"—that is, all who are spared, and remain alive, called in the next verse, "the daughters of Zion,"—will be made holy, by having their *spiritual filth* completely washed away.

It is easy to perceive, that this quotation implies much more than is required to be proved in this section. But it fully assures us that they will, at least, be made a *holy* people.

2. Isa. lix. 20, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

This passage, as quoted by the apostle, Rom. xi. 26, is thus

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rendered, "There shall come out of Zion the deliverer, and *shall turn away ungodliness from Jacob.*"

This also, in its primary and proper sense, refers to *the renovation* of the seed of Jacob. But their *holiness*, however, is necessarily included in the words. The prophet and the apostle express each of them a distinct idea. The prophet speaks of the Redeemer's *coming to* Zion, and the apostle of His subsequent *coming out of* Zion; but both are for the purpose of "turning away ungodliness from Jacob;" and, of course, making them *holy*. The passage peculiarly refers to the commencement of His literal reign on Mount Zion, and the consequent conversion and renovation of the Jewish nation.

3. Isa. lx. 21, "*Thy people* also shall be *all righteous*."

The whole chapter from which this citation is made, affords abundant proof that it refers to the future circumstances of the Israelites *as a nation;* and sufficient evidence will be adduced from other passages, that their righteousness will not be merely external, but will proceed from a radical change in the mind. In the words just quoted it is expressly asserted, that that holiness shall also be *universal* in its extent.

4. Isa. lxii. 12, "And they shall call them, *The holy people*, The redeemed of the Lord."

This is predicted to be the character which other nations and peoples will give to the future inhabitants of Jerusalem, &c., at the time when that city shall be a "*crown of glory* in the hand of the Lord, and a *royal diadem* in the hand of her God," (ver. 3,) which probably refers to the glory of the earthly Jerusalem, in consequence of the descent of the heavenly city.

5. Jer. xxiv. 7, "And I will give them *a heart to know me*, that I am the Lord: and they shall be *my people*, and I will be *their God:* for they shall *return unto me with their whole heart*."

It is evident that the time of the fulfilment of this promise will be, when the seed of Jacob, *as a nation*, shall "*be built*, never to be *pulled down;* and *planted* in their land, never to be *plucked up*," (ver. 6.)

The emphatical terms used in this passage imply, not only a thorough change in heart and life, but also a peculiar degree of holiness.

6. Jer. xxxi. 23, "Thus saith the Lord of hosts, the God of Israel; As yet" (or, "From this time"—that is, the time of His finally bringing again their captivity,) "they shall use this speech in the land of Judah, and in the cities thereof, when I shall

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bring again their captivity; The Lord bless thee, *O habitation of justice,* and *mountain of holiness.*"

No one, it is presumed, will question the assertion, that the time has not yet arrived in which these expressions could be applied with any degree of propriety or truth. We may therefore depend on its being fulfilled at some future period.

7. Jer. xxxiii. 8, "And I will *cleanse them from all their iniquity,* whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me."

If we consider the full purport of this text, we shall clearly perceive, that it does not imply a *succession of acts,* in pardoning and cleansing them when they shall respectively repent and believe, according to the manner of His dealing with men under the present dispensation; but *one general act* to them *as a nation,* pardoning and cleansing them at once. But we are anticipating the section that will follow.

8. Ezek. xxxvii. 23, 24, "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with *any of their transgressions:* but I will save them out of all their dwelling-places, wherein they have sinned, and will *cleanse them:* so shall they be my people, and I will be their God. They shall also *walk in my judgments,* and *observe my statutes, and do them.*"

The terms contained in this passage, also, may properly be considered as implying more extensive spiritual good than is engaged to be proved in this section. Their *holiness,* however, is implied.

9. Joel iii. 17, "Then shall *Jerusalem be holy,* and there shall no strangers pass through her any more."

The time referred to in these words appears to be that which will succeed the descent of the heavenly Jerusalem. The circumstance of no strangers, or unholy persons, being permitted to pass through her any more, exactly coincides with Rev. xxi. 27, "And there shall in no wise enter into it any thing that defileth, or worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." It is scarcely necessary to say, that the inhabitants will consequently *be holy.*

10. Zeph. iii. 13, "The remnant of Israel *shall not do iniquity,* nor *speak lies;* neither shall a *deceitful tongue* be found in their mouth." Respecting their holiness no comment is necessary. Concerning "the remnant of Israel," here mentioned, more will be said in the future pages of this work.

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As the future holiness of the seed of Jacob is, of course, included in the subject of the next section, to adduce any more proofs of it in this, would be superfluous.

II. *That the nature and degrees of their holiness will be superior to that which has been experienced by any mere man since the fall of our first parents; and will consist in the total destruction of original sin, and a restoration to the holiness of the paradisiacal state.*

Before we proceed, it may be necessary to apprise the reader, that in proof of the subject of this section he will see brought forward passages to which, from his previous views of them, he may at first sight be led to conclude that the author has attached an interpretation highly objectionable. But he is requested to suspend his judgment and censure till after a careful perusal of the next section, which will be found to reflect such a light on this, as will justify the views here given of them.

1. Isa. i. 25, "And I will turn my hand upon thee, and *purely purge away thy dross,* and *take away all thy tin.*"

These words are evidently addressed, by way of predictive promise, to the inhabitants of the future earthly Jerusalem, and, doubtless, those of the land in general. They allude to a refiner of the precious metals, who purges, or burns away, any dross or alloy that was before mixed with them. From the language made use of, and the nature of the allusion, it necessarily implies the *complete purification* of their nature from *all sin,* original as well as actual: for few, it is presumed, will be disposed to deny that spiritual *dross* and *tin* implies original sin, as well as actual transgression. And as there is no restriction in the promise, we may safely conclude, that it will be done *purely,* or as the margin reads, "*according to pureness.*"

2. Jer. xxxi. 29, 30, "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

The common exposition given of these words as referring to the present decisions of Divine providence or justice, in visiting the sins of the fathers upon the children who continue to walk in their evil ways, may be considered as *a part* of the meaning intended by the Holy Spirit; but it can by no means be allowed to be *the whole,* or even the *principal* part of it. The

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prediction refers to times and circumstances that are future: for no one can doubt that the Israelites are still suffering for the sins of their fathers, as well as for their own.

From the following considerations, it will appear, that the removal of *original* as well as *actual* sin, is implied in the passage.

(1.) "Eating the sour grape," undoubtedly signifies, eating the forbidden fruit of sin, or transgressing the law of God. And,

(2.) The painful consequences of it, or punishments inflicted for it, are certainly intended by "the teeth being set on edge." It necessarily follows, that so long as the *earthly* posterity of Adam in general continue to feel any of the painful consequences of his sin, *so long* will their *teeth continue on edge,* according to the sense intended in the words; and the foundation of the proverb will still remain. But our business in this section is with the seed of Jacob only.

We may therefore properly conclude, that when this prediction shall be accomplished, the persons who are intended therein will be completely delivered from the effects of the sins of all their parents, whether remote or approximate; and that after their renovation is completed, if any one then shall wilfully sin against God, his crime will be punished in *himself alone;* and the production of a lapsed offspring be thereby prevented.

That the real import of this passage has not been mistaken, will, it is presumed, more clearly appear from the verses immediately following.

3. Jer. xxxi. 31–34, "Behold, the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The purport of this covenant is partly repeated, with some variations, in several other places. See Jer. xxxii. 38–40;

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Ezek. xix. 20, and xxxvi. 25–29; Heb. viii. 8–12, and x. 16, 17.

The first important point that offers itself to our notice is, that the blessings promised in this covenant are greater and more extensive than have been, or can be experienced during the existing state of things under the present dispensation.

To prevent mistakes, it is needful to premise, that believers under the present dispensation are certainly entitled to this covenant of promise, *so far* as their present state and circumstances will admit. But this fulfilment under the present Aion is barely *initial, partial,* and *very imperfect.* We need not here dispute respecting the possibility of obtaining in this life, a deliverance from the *moral effects* of the Fall; that is, *all sin,* properly speaking: but while there remain those numerous *defects, infirmities,* and *irregularities,* in the constitution both of *body* and *mind,* which may be called the *natural effects* of the Fall,—the full purport of the covenant displayed in these verses, never can be experienced. In order to decide this, let us take a more particular view of its contents.

Ver. 33, " I will put my law in their inward parts, and write it in their hearts." Although it is impossible to ascertain at present, the exact import of these phrases, or the particular *manner* in which the Lord will perform it, yet it evidently implies some *new operation* of the Divine power; and such a change of the mental faculties, signified by " the inward parts," as will perfectly dispose them to imbibe, retain, and perform the revelations of His will. And wherein can this possibly consist unless it be in the total destruction of that *corrupt nature* which is the great source of our proneness to evil, and aversion from that which is good? Again, ver. 34, " And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

The universality of the state of holiness expressed in this passage, proves that the corruption of the human nature is excluded in the description. For it never can be supposed possible for such a holy state to become universal, while that corruption is experienced in infancy and childhood. And as the distinction between the *least* and the *greatest,* in the original, regards age and stature rather than outward circumstances, the case is so plain and clear as not to allow of any other rational interpretation.

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To object "that infants are not capable of *knowing the Lord,*" is a mere quibble. We do not know what may then be the extent of their capacities. Or, admitting that they cannot be the subjects of a direct intellectual knowledge of the Lord, it is very certain that they are capable of feeling the blessed exemption from the numerous evils to which they are at present exposed, in consequence of the Fall. The last clause of this verse also strongly pleads for the same sentiment: "For I will forgive their iniquity, and I will remember their sins no more." Now, can the Lord be said, with any propriety, to *remember people's sins no more,* while in the course of His Diving government, He causes or permits them to feel the painful effects of the Fall? Is not the existence of natural evils a *standing proof,* not only of His *remembrance* of sin, but also of His *displeasure* thereat?

We know it has been, and will be said, "That these two phrases are of the same import;" that His "remembering sins no more," signifies nothing else than "forgiving them." But this is a mere *begging the question:* the *solid proof* is still wanting. The expression seems necessarily to imply the removal of *the effects* of original sin, and consequently of *the cause itself.*

Another important point naturally resulting from the former clause is, that *the time* of making this covenant is *not yet arrived.* It is expressly said that it will be made "with *the house of Israel,* and with *the house of Judah;*" meaning *the whole house* of Jacob or Israel. To suppose that this signifies *the Christian Church only,* is a manifest perversion both of the language and ideas of this covenant. The literal sense alone can be the proper one: and we may rest assured that it will be primarily and explicitly made with them, in the complete and proper sense, at the time of their renovation.

The apostle also expresses the same idea, Rom. xi. 27. After reciting the words of the prophet, Isa. lix. 20, "There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob;" he adds, *in the language of the Most High,* "For this is my covenant unto them, *when I shall take away their sins:*" evidently implying, that it will take place *at the time* when He will take away, or *is about* to take away their sins. The latter part of this clause also strongly confirms the sentiments before advanced. To limit the "taking away their sins," so as to signify only, His blotting out their actual transgressions when they individually repent and believe, falls very far short of the idea intended. It implies, not a *succession of*

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acts, but *one great, comprehensive, national act,* whereby He will, *once for all,* take away their original, as well as actual sins.

But let us hear the prophet Ezekiel on this interesting subject. After foretelling, in a copious and most explicit manner, the return of the seed of Jacob to their ancient possessions, he represents the great Jehovah as speaking thus:—

4. Ezek. xxxvi. 25–27, "Then will I sprinkle clean water upon you, and you shall *be clean:* from *all your filthiness,* and from all your idols will I cleanse you. *A new heart* also will I give you, and *a new spirit* will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will *put my spirit within you,* and *cause you to walk in my statutes,* and ye shall keep my judgments, and do them."

The promises contained in these verses have generally been considered as referring exclusively to the Christian dispensation: and the nature and extent of their meaning have been fixed according to the different tenets entertained by the various writers who have commented thereon.

We have many instances in the New Testament of predictions being applied by the inspired writers, by way of accommodation, to circumstances under the gospel; but which, nevertheless, evidently refer, in their proper and primary sense, to circumstances of a very different nature. So with regard to the predictions and promises now before us, there is no room to doubt that they may be pleaded in prayer,—and their fulfilment expected under the present Aion, *so far* as our very imperfect state will admit; but at the same time there are many other passages which render it obvious that they primarily and properly refer to the Israelites in times to come;—and that their complete fulfilment will first be experienced by *them.* From the emphatical expressions of the quotation, we may venture to assert, that when the full accomplishment shall have taken place, there will exist in the happy subjects of it, as natural and perfect a propensity to holiness, as there is at present to sin.

5. Joel iii. 21, "For I will cleanse their blood that I have not cleansed." To consider these words as signifying a cleansing from the guilt of shedding human blood, contracted by themselves or their fathers—or from the guilt of shedding the blood of the Prince of Life, imprecated by their progenitors, when they cried, "His blood be on us, and on our children," is a very imperfect comment. The phrase, "*their* blood,"

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conveys a very different idea. It may be considered in both a literal and figurative sense. As the blood, including the juices, constitutes the great source from whence nutrition is derived, the healthy or diseased state of the body must greatly depend on the pure or impure state of the fluids. The literal sense, therefore, of *cleansing their blood*, must imply the removal of every cause of disease from their constitution, and restoring them to their pristine state of immortality. Applied to their souls, the sense must be figurative, and certainly implies the cleansing them from every cause of spiritual disease, which must include the complete purification of their natures from all sin, inward and outward.

Enough, perhaps, has been said in proof of the sentiment proposed in the beginning of this section: but its truth and certainty will receive abundant reinforcement from the contents of that which follows.

III. *That the curse will be removed from the Israelites, and also from their land.*

That the nature and extent of this salvation may more fully appear, it will be needful to take a concise view of the principal parts of those evils or sufferings which are contained in that dreadful thing, emphatically called "*the curse.*"

It is a word of very extensive import, and comprehends all the numerous *natural evils* which are *the effects*, and at the same time the *present punishments*, of *moral evil* or sin, both original and actual.

Take a sketch of it as follows:—It includes, 1. Those *passions* of the human mind which are the *painful* effects of the Fall. As grief or sorrow, with weeping, its frequent concomitant; shame and confusion; dismay, tormenting fear, and terror; envy, jealousy; anger; malice; revenge. Although the five last may be viewed as *vices*, yet, at the same time, they may properly be considered as *painful passions;* and infallible proofs, that vice never fails to be, at least in part, its own punishment. Also, the *irregular* and *painful* action or abuse of those passions that are natural and lawful. Such as love and hatred; hope and fear; desire and aversion, &c.

2. The natural produce of those passions,—as discord, contentions, tumult, and all the horrid devastations and destructions of *war*. These likewise may be considered as both *vices* and *punishments*.

3. All the various losses, crosses, and disappointments; with

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every other trying circumstance that naturally *pains the mind.*

4. Every kind of *painful labour* which exhausts the strength. All the various and complicated diseases to which the human frame is liable, particularly the numerous inconveniences, pains, and dangers, which attend *pregnancy* and *childbirth.* Also, the ultimate end of all these, *temporal death.*

5. The present natural sterility of a great part of the earth or soil, and every circumstance that is calculated to prevent its produce from coming to perfection; such as irregularity of the seasons, and inclemency of the weather; untimely frosts, or scorching heats; excessive rains, or hurtful draughts; tempests, and hurricanes. Also the numerous injuries caused by blights, insects, caterpillars, &c.

6. The various trees, shrubs, and herbs, or weeds, that are *injurious* or *troublesome;* as well as those that are of a *poisonous* and *destructive* nature.

7. The *carnivorous, voracious, venomous,* and *hurtful* dispositions and qualities of beasts, reptiles, birds, &c., with many other things that might be mentioned.

Let us now see what proofs can be produced that those evils will be eradicated from the seed of Jacob, and from their land.

In order to establish the proof, it is not necessary that every item above named should be expressly mentioned in the particular passages which relate thereto. It will be accounted perfectly sufficient for this purpose, by every candid judge, if passages can be found which contain such expressions as *necessarily imply* the destruction of the *whole,* or even the *greater part* of it: for it must appear to every discerning mind, that if the greater part of the curse be removed, it is impossible that the lesser part of it should continue.

1. The *painful passions—grief* or *sorrow.*

Isa. xxxv. 10, "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and *sorrow* and *sighing shall flee away.*" Isa. li. 11, "They shall obtain gladness and joy, and *sorrow* and *mourning* shall flee away." Isa. lx. 20, "And the days of thy *mourning shall be ended.*" Jer. xxxi. 12, "And *they shall not sorrow any more at all.*" Rev. xxi. 4, "And there shall be no more sorrow."

The reader, it is presumed, will not fail to be fully convinced, after having seen the whole series, that this passage, together with those just quoted from the Old Testament prophets, all

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refer to the human state in those future times when the whole house of Israel will realise the numerous and precious promises made to them throughout the prophetic pages.

Weeping, the concomitant of sorrow.

Isa. xxv. 8, "And the Lord God will *wipe away tears* from off all faces, and the rebuke of his people shall he take away from off all the earth."

The closing words, "From off *all the earth*," prove that it refers, not to *the heavenly*, but to the *human state*. The language is somewhat figurative. It cannot imply that God will literally wipe the tears from their faces; for there will be no "*weeping*." The evident import is, that they will be secured from all the causes which, in the present dispensation, are productive of weeping.

Isa. lxxx. 19, "Thou shalt *weep no more*." Isa. lxv. 19, "And I will rejoice in Jerusalem, and joy in my people: and *the voice of weeping* shall be *no more* heard in her, nor *the voice of crying*." Rev. xxi. 4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor *crying*, neither shall there be any more pain; for the former things are passed away."

The language of this last quotation pointedly refers to a state that is *earthly*. The words, "There shall be *no more* death," &c., and "*The former things*" (viz., death, sorrow, crying, and pain) "are *passed away*," clearly imply that they *had before existed in the place* or state from whence they are said to have *passed away*. Therefore it never can rationally be said of *heaven*, that there shall be *no more* death, sorrow, crying, or pain. And they could not be called *the former things*, because they never belonged to that state; neither could they have *passed away*, as they never entered, or existed there. With regard to glorified saints, *they have passed away* from the scene of those evils; not those evils from them. As the language so particularly agrees with that of the Old Testament prophets, we may conclude, that like them, St John refers to the *human state*. This gives *propriety* and *emphasis* to the language.

Shame and *confusion*.

Isa. xlv. 17, "But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be *ashamed* nor *confounded* world without end."

Joel ii. 26, "And my people shall *never be ashamed*." The same words are emphatically repeated in the following verse.

Fear and *terror*.

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Isa. liv. 14, "In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not *fear;* and from *terror,* for *it shall not come nigh thee.*" Jer. xxx. 10, "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save thee from afar, and their seed from the land of their captivity; and Jacob shall return, and shall be in rest and quiet, and *none* shall make him *afraid.*"

The *vicious passions* of *envy, malice,* &c.

Isa. xi. 13, "The *envy* also of Ephraim shall depart. Ephraim shall not *envy* Judah, and Judah shall not *vex* Ephraim."

The terms used in this verse, doubtless, include every passion, or disposition of mind, which are contrary to peace and brotherly love.

2. The produce of those passions—*wars,* &c.

Ps. xlvi. 9, "He maketh *wars to cease unto the end of the earth.*"

This psalm contains a prophetic description of the awful harbingers, and also of the blessed effects, of *the coming* and *kingdom* of Christ. The whole of it refers to times yet future.

Isa. ii. 4, "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall *they learn war any more.*" See also Micah iv. 3. Isa. lx. 18, "*Violence* shall no more be heard in thy land, *wasting* nor *destruction* within thy borders."

Hos. ii. 18, "And I will break *the bow,* and *the sword,* and the *battle,* out of *the earth,* and I will make them to lie down safely."

Although these passages contain more extensive ideas than are required in this chapter, yet they undeniably prove the intended point with respect to the Israelites; for surely no person will say, that they destroy their own evidence by proving too much. For if *no nation* shall learn war any more, of course the *Israelitish nation* will not. And if *the battle* is to be broken *out of the earth,* it certainly must be broken out of *the land of Israel.*

3. All the various *losses, crosses,* and *disappointments* to which the human race are now subject; together with every circumstance that is calculated to *pain the mind.*

The writer of these pages does not recollect any prophetic passage that *explicitly* applies to these; but the reader will

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easily perceive that it is necessarily implied in No. 1. For if their *sorrow, grief,* and *mourning* are to be ended, all the *causes* thereof must, of consequence, be removed.

4. Every kind of *disease, pain,* and *death.*

Isa. xxxiii. 24, "And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Or, as Bishop Lowth translates it, "The people that dwelleth therein is freed from the punishment of their iniquity." The 20th verse sufficiently proves that this refers to the future human inhabitants of the earthly Jerusalem, and will be realised in *the human state.*

Hos. xiii. 14, "I will ransom them from the power of the grave; I will *redeem them from death:* O death, I will be thy plagues; *O grave,* I will be *thy destruction:* repentance shall be hid from my eyes."

In this chapter, *the sin* and *punishment,* with *the final deliverance* of the Israelites therefrom, is interchangeably described. The words just quoted evidently predict the destruction of *the ultimate effects* of the curse among them; and their genuine meaning seems to be as follows:—By the destruction of sin among them, death will cease to act upon their bodies; and, consequently, the use of the grave for the dead will be completely superseded. And, when this is accomplished, there will remain no further cause for that peculiar expression, (Gen. vi. 6,) "*It repented the Lord* that he had made man upon the earth." This makes sterling sense of the quotation, and gives it also that *peculiar significancy* possessed by most of the prophecies which relate to those future and glorious times. But, by the common interpretation, the sense is weakened and confused, and the emphatical meaning entirely lost.

To this subject agree also the words of the Christian prophet Paul, (1 Cor. xv. 25, 26,) "For he must reign, till he hath put *all enemies under his feet.* The last enemy that *shall be destroyed is death.*"

Whoever will take an attentive and comprehensive view of the nature of the subject will clearly perceive, that as the sin of our first parents brought temporal death into the world, so, when sin shall cease to exist among the human race, temporal death will, of course, be abolished. But let it be particularly observed, that these expressions do not include *the second death.* Several passages clearly prove, that this will continue when temporal death has ceased to exist. But this has no direct concern with the point in hand.

1 Cor. xv. 54, 55, "So when this corruptible shall have put

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on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory.* O death, where is thy sting? O grave, where is thy victory?"

The words quoted by the apostle are evidently taken from Isa. xxv. 8, "He will swallow up death in victory." Or, according to Bishop Lowth, "He shall *utterly destroy death for ever.*" That this refers to the human state is palpably evident from the remainder of the verse, which runs thus,—"And the Lord God will wipe away tears from off all faces; and *the rebuke,*" (that is, chastening, or suffering,) "of his people shall he take away from off *all the earth.*" Although this is primarily applied by the apostle (by way of accommodation) to the *spiritual bodies* of the just after the general resurrection, yet it must be admitted that the primary meaning of the prophet existed as a *secondary idea* in the mind of the apostle; for to suppose that he intended to *set aside* the primary idea so evidently designed by the prophet, would be to suppose that he meant to *subvert* the quotation! But this is inadmissible. The reader will do well to keep this hint in mind, as there are several passages quoted by the inspired writers of the New Testament to which it particularly applies. The import of the apostle's words is greatly enlarged and exalted by admitting their secondary application to the destruction of sin and death among the human race while in the earthly state.

Rev. xxi. 4, "And there shall be *no more death.*"

The words, "*no more* death," naturally imply the *cessation* of death in that *place* or *state where* it had before existed, which certainly must be the *human state on earth. There* only, then, in the sense intended, can it *cease* to exist.

5. *Barrenness* of the earth; together with every other circumstance that is calculated to prevent its productions from coming to perfection.

Ps. lxvii. 6, "Then shall the *earth yield her increase.*"

This psalm contains predictions of, and prayers for, those future blessings and privileges which will attend the temporal kingdom of our Redeemer. The language of the passage is literal, and should be understood in as ample a sense as the nature of the case will admit. (See Ps. lxxxv. 12.)

Ps. lxxii. 16, "There shall be an handful of corn in the earth on the top of the mountains; the fruit thereof shall shake like Lebanon." This psalm refers almost entirely to future blissful times. The meaning of the words just quoted seems to be,

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that the tops of the mountains, which, for ages past, have been little else than naked and barren rocks, shall be so thickly covered with corn, that with each *gather* or *stroke* of the sickle, the reaper shall have his hand full. The phrase is illustrated, by way of contrast, in Ps. cxxix. 6, 7, "Let them be as the grass on the house-tops, which withereth afore it groweth up; wherewith the mower," (rather, the reaper,) *filleth not his hand*, nor he that bindeth sheaves his bosom."

Isa. iv. 2, "And the fruit of the earth shall be *excellent* and *comely* for them that are escaped of Israel."

The expression is very emphatical, and implies that every injury will be prevented, and the greatest degree of perfection be given to every kind of fruit; and we have sufficient proof that *new kinds* of still greater perfection will also be introduced in the *trees of life*. (Ezek. xlvii. 7, 12.) But of this more will be said hereafter.

Isa. li. 3, "For the Lord will comfort Zion: he will comfort all her waste places; and he will make her wilderness *like Eden*, and her desert like *the garden of the Lord*."

These words contain the clearest evidence that the curse of barrenness inflicted on the land for the wickedness of them that dwelt therein, will be totally removed at the time when this prediction shall receive its accomplishment.

Ezek. xxxiv. 26, 27, "And I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase."

Ezek. xxxvi. 29, 30, 33–35, "And I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field. . . . Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like *the garden of Eden*."

Joel ii. 24, 25, "And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust had eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you."

Many other passages, both literal and figurative, might be

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produced in support of this point. But perhaps the reader will think the above more than enough.

6. All *troublesome, injurious,* and *poisonous* trees, shrubs, herbs, weeds, &c.

Isa. lv. 13, " Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree."

Although these words do not contain an *explicit proof* of the point, yet it is plain that, as in Gen. iii. 18, *thorns* and *thistles* are, by a synecdoche, put for the whole of that part of the curse; so here, *thorns* and *briars* are used in the same sense.

7. The carnivorous, voracious, venomous, and destructive dispositions and qualities of beasts, reptiles, birds, &c.

Isa. xi. 6–9, " The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice" or (adder's) " den. They shall not hurt nor destroy in all my holy mountain." (Compare chap. lxv. 25.)

Isa. xxxv. 9, " No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

Ezek. xxxiv. 25, 28, " And I will make with them a covenant of peace, and will cause *the evil beasts to cease out of the land;* and they shall dwell safely in the wilderness, and sleep in the woods. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid." Hos. ii. 18, " And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will make them to lie down safely."

These passages are so definite, appropriate, clear, and easy, that one might be led to suppose it impossible that they ever could be misunderstood. But, alas! long experience has abundantly shewn what mistakes an erroneous system and consequent prejudices can produce! It plainly appears from these quotations that no ravenous beast, or any which had been so, will be permitted to remain within the holy land; and in those places where they will be permitted, their destructive nature will be changed; and that no insect or creeping thing will be permitted to hurt or annoy the favoured inhabitants.

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To strengthen and confirm what has been adduced in this section, let us take a view of two or three general passages, which imply the removal of every part of the curse.

Isa. lxv. 24, "And it shall come to pass, that before they call, I will answer, and whiles they are yet speaking, I will hear." Or, as Bishop Lowth translates the last words, "*I shall have heard.*"

Whoever properly considers the import of the last eight verses of this chapter, cannot fail to discover that they refer to the future renovated state of the Jews; and that the verse just cited forms a part of the description. Scarcely can any words more emphatically and beautifully express the extensive, tender, peculiar, and attentive care of Jehovah for the objects of His love, than those before us. The *significant idea* evidently contained in them is, that in order to prevent their feeling any *sense of want* that would approach the nature of *pain*, He will so constantly anticipate them, that before they are able to make known their desires, they will be satisfied; and while they are expressing, or beginning to express their wishes, the answer will have been completed.

The attentive reader cannot fail to perceive, that the accomplishment of this promise is perfectly incompatible with the remains of any part of the curse.

Zeph. iii. 15,—"The Lord hath taken away thy judgments," (or punishments,) "he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: *thou shalt not see evil any more.*" These words, also, refer to the time and state above mentioned. They are addressed, by way of prediction, to the still future inhabitants of the land of Israel in general, and those of Jerusalem and Zion in particular, when the Redeemer's personal presence shall be with them. The concluding words are emphatically expressive of the removal of every part of the curse. The word "*evil,*" most certainly includes both *moral* and *natural evil,* of every kind and degree. And the destruction of *either* of these, naturally implies the destruction of *the other.*

Rev. xxii. 3, "And there shall be *no more curse.*"

This verse, as well as chap. xxi. 4, cannot refer to the *heavenly state,* for this plain reason,—the words, "*No more curse,*" necessarily imply the *previous existence* of a curse, and its *ceasing to exist* in the same place or state in which it had before existed. Now, as no one can suppose the curse to exist in heaven, it never can *cease* to exist there; and the words, "*No more* curse," when applied to that state, must cease to

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be *proper*, or even *true.* The *human state* on earth, then, is that alone to which the words can refer; and there only can it be realised. And when this is the case, *no part* of the curse can then remain.

Before we dismiss this subject, let-us attend to the two following observations:—

First, That the destruction or removal of *moral evil*, as *the cause* of the curse, necessarily implies the destruction or removal of *natural evil*, or the curse itself as *the effect.* And the destruction or removal of *the latter*, presupposes the destruction or removal of *the former.*

This consequence arises from the following thesis:—

That if all sin were perfectly removed from man, a God of infinite goodness and love could not permit him to lie under such complicated suffering as is included in the curse. And, on the other hand, while man remains a *fallen, polluted,* and *guilty* creature, a Being of infinite *wisdom, rectitude,* and *justice*, could not exempt him from punishment.

Second, That the removal of any *considerable part* of the curse involves the removal of *the whole.* For instance, if *sorrow, grief,* or *pain of mind* were totally eradicated, all *the causes* which produce them must, consequently, be expelled also. Otherwise the nature of causes and effects, as well as the harmony and propriety of the decisions of Divine providence, would be destroyed. Further,—if death were removed, or great longevity introduced, yet, without the removal of diseases and pain, grief and sorrow, either circumstance, instead of being *a blessing*, would become an *additional curse.*

From the whole, it naturally follows, that if the prophecies had been far less explicit with regard to the removal of the different parts of the curse, the proof of the complete and certain removal of the whole would have been sufficiently strong. But as the case now stands, the evidence is nearly as strong as words can make it.

With regard to objections, it is scarcely to be supposed that any rational mind can feel disposed to object to the idea advanced in the first section, in the limited sense in which it is there stated. But many will probably be urged against the ideas asserted in the second and third sections. But the consideration of those objections will be reserved to the close of the following chapter, in which the same subject will be resumed on a larger scale.

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Chapter IV.

That the blessed state before described will be extended to all the human race.

The reader is requested to recollect that some of the passages produced in the last section of the preceding chapter are explicitly applicable to the idea presented in this. It is needless to repeat them.

1. Gen. xii. 3, "And in thee shall *all families of the earth be blessed.*" This is the first peculiar promise made by the Great Jehovah to Abraham, the father of the faithful. It was repeated to him several times afterwards, with some little variation of language. For instance, in chap. xviii. 18, it is thus worded, "And *all nations of the earth* shall be blessed in him." In chap. xxii. 18, and also chap. xxvi. 4, it runs thus: "And in thy seed shall *all the nations of the earth be blessed.*"

However the words "*thy seed*" be understood, whether in a *limited* and *emphatical* sense, as referring to the Lord Jesus Christ, which certainly is the principal signification, or in a *general* sense, as referring to his earthly posterity at large, it is perfectly certain that these promises never yet have had their proper or full accomplishment. For, in what sense, adequate to the peculiarity of the promise, have *all the families,* or *nations of the earth,* been *blessed* in Abraham's seed, taken in either the limited or general sense, *since* the promise was made to him, more than they were *before?* Particularly with regard to those nations which have continued in their heathen state from Abraham's time down to the present,—what *blessedness* have they received either from the Messiah, or from the Israelites, more than *before* Abraham's time? These passages, therefore, undoubtedly refer to the future glorious times when the Redeemer shall be *king over all the earth,* and when the earthly seed of Abraham will be made "*the ministers of the Lord,*" for the good of the nations, and when "all that see them shall acknowledge that they are the seed which the Lord hath blessed," (Isa. lxi. 6, 9.) Although at first they will be the instruments of *punishing* the nations, yet they will afterwards become the medium of conveying to them the greatest good.

The blessedness intended in those passages certainly refer to the renovation of all nations, and is more explicitly expressed in some of the following quotations:—

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2. Ps. xxii. 27, "*All the ends of the world* shall remember, and *turn unto the Lord:* and all the kindreds of the nations shall worship before thee."

Although the renovation is not definitely expressed in these words, yet, from the evident similarity of this with other passages, it is most certainly implied.

3. Ps. lxvii. 2, 3, 7, "That thy way may be known upon earth, thy *saving health among all nations.* Let the people praise thee, O God; let *all the people* praise thee. God shall bless us; and *all the ends of the earth* shall fear him."

The whole of this psalm refers, in a peculiar manner, to the future temporal kingdom of Christ, and consists of predictive petitions for the coming of that kingdom, and the blessed circumstances which will attend it. It concludes with a holy confidence of the certain fulfilment of those petitions. The phrase, "*Thy saving health,*" when applied, as it undoubtedly ought, to the renovation, is thereby rendered peculiarly expressive and beautiful; and the purport of the psalm fully shews that this will be experienced *among* or *by all nations.*

4. Ps. lxxii. 17–19, "His name shall endure for ever: his name shall be continued as long as the sun; and *men shall be blessed in him: all nations* shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let *the whole earth be filled with his glory.* Amen, and Amen."

Excepting the first, and perhaps the second verse, the psalm strongly refers to the future kingdom of Christ. If we consider the purport of verses 5, 6, 7, 8, 11, and 15, we shall have satisfactory proof that it cannot refer to Solomon. The words just quoted clearly express the universal extent of the blessed consequences of the Messiah's reign to all the nations of the earth. And as to the nature of those blessings, there can be no reasonable ground to doubt that they coincide with those which are more definitely described in other passages.

5. Isa. xi. 9, "They shall not hurt nor destroy *in all my holy mountain:* for *the earth shall be full* of the knowledge of the Lord, *as the waters cover the sea.*"

These words express the discontinuance of a part of the curse, as explained in the preceding chapter. The phrase, "*My holy mountain,*" is here evidently symbolic, and signifies His government, or temporal kingdom *throughout the world.* Unless this be admitted, the latter words, "*For the earth* shall be full," &c., which contain *the reason* for that which was before asserted, will be found to bear very little *proportion* or *relation* to the former; and consequently, the propriety of the

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reason would be destroyed. But view them in their genuine and connected sense, and they evidently contain a clear description of the *universal holiness* of the human race, illustrated by the universal manner in which the waters cover the sea. And the deliverance, too, from a part of the curse which it holds forth, (naturally implying a deliverance from the whole,) plainly includes the renovation of all nations.

6. Isa. xlix. 6, "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be *my salvation unto the end of the earth.*" See also Acts xiii. 47.

In this passage the Father is represented as addressing the Son, and fixing the covenant for man's redemption and restoration from the ruins of the Fall. Its evident purport is, that the distinguishing, restoring, and regulating the tribes of Israel, together with their renovation, will not be the whole, or even the greater part of His undertaking at His future coming; but the more important part of His work will be to extend the great salvation through all the nations of the globe, even "to the ends of the earth."

The meaning of the phrase, "The end, or ends of the earth," doubtless is the most distant parts or regions of the habitable globe. The idea intended is, that it will so extensively prevail that no part shall be found where this salvation has not taken place. By *restoring* the desolations of Israel, is meant their *spiritual,* as well as their *national* restoration; and by parity, the restoration of the human race in all the nations of the globe must be equally intended in the latter part of the verse.

7. Isa. lii. 10, "And *all the ends of the earth shall see the salvation of our God.*"

The language of the former part of this chapter clearly proves that it glances forward to those unspeakable blessings which the Lord has in store for His ancient people. The prominent meaning of the words now quoted is, that they will not be confined to the seed of Jacob, but that "*all the ends of the earth,*" in the sense before explained, will *see,* and *more than see,* the salvation of God. See also Luke iii. 6.

8. Matt. vi. 10, "Thy kingdom come: thy will be done in earth, as it is in heaven."

We may safely depend upon it, that *the kingdom,* for the coming of which our Lord, in the first clause, leads His followers to pray, is not the kingdom of *eternal glory.* It is a kingdom, the nature of which is so clearly expressed in the

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succeeding petition, that nothing could have prevented its discovery but the veil of prejudice, thrown by a wrong system over the mental eye. It is, undeniably, a kingdom which will exist *in* or *on* earth; in which the will of God will be done by the human race, *as it is done in heaven.*

How far the human state may, in a succession of ages, be assimilated to that of the invisible world, it is impossible for any man, without a particular revelation, to determine. But the description here given, when applied to creatures dwelling in bodies of flesh and blood, especially if they require *sleep*, must certainly admit of some limitation. But to apply its fulfilment to a state of the human race in which original depravity, together with the curse, will still remain, is, at any rate, a mistake of no small magnitude. Although it is every person's duty to aim at this as his mark, yet, whoever is properly acquainted with the state of his own heart, and the extensive purity of the Divine law, cannot fail to see how far he falls short, in the present state of things, of doing the will of God *as it is done in heaven.* We have, therefore, sufficient cause to decide that the state designed in the petition necessarily excludes all evil, both moral and natural. And most assuredly, no person will imagine that our blessed Lord has commanded His followers universally and daily to pray for a blessing *that never will be granted!* No. As certainly as He has dictated the petition, so surely will He accomplish it in its due time. We should also particularly observe, that, as the will of God is done by *all* the inhabitants of heaven, the extent of the meaning necessarily reaches *all* mankind then existing in the earthly state.

9. Matt. xix. 28, "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The principal point in this passage which demands our present attention is the import of the term "*regeneration.*" As it stands in most English copies, by an erroneous punctuation it is connected with, and appears to refer to, the time of our Lord's ministry, while they followed Him on earth. But it is the decided opinion of many good judges that it refers to some regeneration that is yet future. And to what objects can it so properly and probably apply as the human race, and the place of their earthly residence? These, through the Fall, have sustained a dismal *degeneration;* but this passage unites with others to give us sufficient reason to conclude that they will one day receive a perfect *regeneration.*

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Of what *precise nature* that honour will be which is promised in this passage to the twelve apostles, and whether it will be realised in the heavenly or earthly state, we have not sufficient information to enable us to form a decision. But from some passages (which perhaps will be noticed in another part of the treatise) it appears most probable that it will be in the human state, and also because the word "judging" appears to signify the act of *ruling* and *governing*, as well as the distribution of *rewards* and *punishments*. And how this can be done in heaven it is difficult to conceive. It is most natural, therefore, to conclude that it will be in the earthly state.

10. Acts iii. 20, 21, "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of *restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began."

The passage with which this quotation is connected, from the 19th verse inclusive, to the end of the chapter, peculiarly refers to the times we have been considering. Several important ideas are contained in it: as, the blotting out, or removing the sin of the Jews, at that future time when the blessed "refreshing shall come from the *presence* of the Lord." His literal *kingly* or *legislative* office, "*like unto Moses*," which never yet has been fully realised. The work of judgment that will be executed on the incorrigibly wicked. And also *the precedence* of the Jews, as being the *primary* and *proper heirs* of the covenant and promises made to the fathers. Understood in this, its genuine sense, the meaning is clear and unembarrassed. But to impose on it any other, will darken the passage, and bewilder both commentator and reader.

The words quoted plainly express the certainty of our Lord's future coming, and *the restitution of all things*, which will at that time begin to take place

11. Rom. viii. 18–23, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

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This hitherto difficult and almost inexplicable passage, when applied to the subject before us, will be found perfectly to harmonise with those which precede, and the darkness and difficulties in which it has been enveloped will vanish. The purport of it is as follows: The words, "*vanity*," in ver. 20, and "*corruption*," in ver. 21, signify *the deterioration* or *marring* the whole sublunary creation by the reflection of the curse, expressed in ver. 18, by "*the sufferings* of this present time."

The glory which shall be revealed in the creature—*the glorious liberty* of the sons of God—*the manifestation* or *revelation* thereof—*the adoption*—and *the redemption* of the body from diseases, pain, and death, into its original state, as well as its redemption from the grave, thereby rendering it, together with the other parts of the creation, worthy of being *adopted* by God *as His own workmanship*—these points compose the glorious contrast to the former, and are expressive of the *renovated state* of the creation.

The "*subjection*," and "*bondage*," or *captivity* to the curse was not by *the will* or *choice* of the creature, but by reason of *Him*, whose *holiness* and *justice* could not permit it, after the Fall, to be otherwise. Hereby the mundane creation was so *disfigured*, and in a manner *alienated*, as to render it comparatively unworthy of being considered as the immediate work or offspring of God.

But this *subjection* was not without "*hope*" of a complete deliverance from it; and in consequence of *this hope* the whole *animate* creation, or, admitting a prosopopeia, the *inanimate* creature likewise, is beautifully represented by the apostle as groaning and travailing (alluding to the pangs of child-birth) to be delivered from that bondage into the enjoyment of the blessed state which will attend the manifestation of the *glorious liberty*, or renovated state of the sons of God. And we are fully assured by the apostolic prophet that this *earnest expectation* will not be disappointed; for, says he, "the creature itself also *shall be delivered* from the bondage of (or to) corruption."

In the last verse of the quotation, he expresses his own earnest desire, and that of his fellow-Christians, for their full and final triumph over *death*, the last remains of the curse, by the redemption of their bodies from their captivity in the grave. But it is very remarkable that the word *σωματος*, translated "*body*," properly signifies, "the *living body*;" which shews, that although with respect to himself, and as many over whom death should acquire a dominion, he must mean the *dead body*; yet his principal views seem to have

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been directed to those blissful times when *the living body,* that is, the bodies of those living in the flesh, will be redeemed from their bondage to sin and death.

12. 1 John iii. 8, "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

To form a decision on the meaning of this passage, it is needful to determine *the extent* of the works of the devil.

It is very certain that *hell,* or *the lake of fire,* is not his work. It is the place of *punishment* for him and his angels, prepared by God himself, (Matt. xxv. 41.) The works of the devil, therefore, must be limited to *this world;* and comprehend—

First, All that power of access to the hearts of mankind, and influence over their minds, which he has hitherto possessed, together with all those various stratagems and devices used by him in order to excite them to evil. And,

Second, Every kind and degree of sin or disobedience to the law and will of God, both inward and outward, proceeding from that influence before mentioned. And likewise that *defilement* and *corruption,* which is thereby fixed in the soul. *Original sin,* therefore, must necessarily be included in his works. Now, as the destruction of these was the great purpose for which the Son of God was manifested, we may rely upon the full accomplishment of it; and *the whole world* is evidently included in the description.

How far the devil may have been permitted to have a hand in the infliction of the curse, cannot be ascertained. Many persons are led to think, that only *evil spirits* are employed by the Lórd as the instruments of inflicting natural evils on the sons of men. But whether the curse be or be not the work of the devil, as an instrument of the justice of God, still it is certain, that when his work of sin is destroyed, this consequence of it, also, will of course no longer exist. Of this, sufficient proof has been already given.

13. Rev. xxi. 5, "And he that sat upon the throne said, Behold, *I make all things new.*"

This clause, from its connexion with what precedes, clearly expresses the *complete* and *perfect renovation* that will be made by the Omnipotent, throughout the sublunary creation, by removing everything that had been a cause of sorrow, pain, or death. And that it refers to *the human state,* will satisfactorily appear by considering the preceding verses of the chapter.

The apostle (after the same method pursued in chap. xi.) gives, in those verses, a detached and condensed view of seve-

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ral important matters, of which he afterwards gives more copious and particular descriptions. In the first verse, he briefly hints at the happy change that will take place in the governments of the world, meant by *the new heavens:* and the blessed state of the people, in consequence of that change, intended by *the new earth;* which exactly coincides with Isa. lxv. 17, and 2 Pet. iii. 13. And also the *stability* of that pleasing state is indicated by there being "*no more sea.*"

The language of this verse is symbolical; the reasons for which have been before stated in the Introduction.

In ver. 2, he very briefly states the descent of the heavenly Jerusalem. In ver. 3 and 4, are represented the commencement and consequences of His dwelling among them in His *earthly tabernacle,* or *palace.* That this will be fulfilled in the human state, incontrovertibly appears from two clauses in this passage: The first is in ver. 3, "Behold, the tabernacle of God *is with men.*" No rational or proper meaning can be affixed to this expression, except by applying it to *men on earth.* The phraseology seems particularly intended to convey this idea, and to prevent the supposition that any other than the *human state* was designed by the Holy Spirit; similar to that in Ezek. xxxiv. 31, "And ye my flock, the flock of my pasture, *are men,* and I am your God, saith the Lord God." This passage of the prophet refers to the very same time and circumstances as that of St John in the verse we have just been considering.

The other clause is in ver. 4, "For *the former things are passed away.*" But having in a former place considered its reference to the human state, it is needless to repeat it.

By viewing them in this light, they are divested of all *mystery* and *uncertainty,* and become definite, plain, and easy, while they form, at the same time, a perfect agreement with those we have before considered.

If the intelligent reader should think the evidence in support of the ideas advanced in this chapter not to be so clear as might be wished, let him consider, that the predictions and promises of the renovation of the literal seed of Jacob, are unexceptionably clear and strong; and that the Israelites are intended to be the *primary and proper heirs* thereof; and that they belong to the Gentiles only in a kind of secondary sense. This will sufficiently account for any seeming deficiency in the evidence.

We now proceed to answer some of the objections, and obviate the difficulties that appear likely to militate against the

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establishment of the ideas contained in this and the preceding chapter.

Indeed, when the subject is viewed *abstractedly*, it may naturally be presumed, that no one can possibly feel his mind disposed to indulge a wish, that either Jews or Gentiles should be precluded from the enjoyment of blessings and privileges so great. But the case, doubtless, will be generally considered in relation to the *existing* state of things under the present dispensation, and will appear not so much *undesirable*, as *impossible* or *impracticable*.

Considering the proofs adduced from the sacred Word, it may be concluded that no objections of any weight will be likely to be brought from that quarter, as it would be an attempt to set the Word of God against itself. But from *the nature of circumstances*, a variety will occur. Many, no doubt, will be ready, like Nicodemus of old, with surprise to ask, "How can these things be?"

A thousand difficulties may be started, and ten thousand questions proposed by the ingenious, to which no satisfactory solution can be given. We will advert, however, to two or three general cases.

First, With respect to *an incapacity* of being *wounded;* and an *inability to feel pain.*

When we consider the various kinds of human labour, and the almost endless methods of its performance, and the consequent liability to accidents, such as bruises, wounds, &c., on the part of those who engage in that labour, it is difficult to conceive it possible that such various work can be performed without incurring such accidents.

It is equally difficult to suppose the occurrence of falls, strokes of edge-tools, &c., without their natural effects. That they should produce their effects, by wounds, &c., and the patient feel no pain, is, for various reasons, inadmissible. But the passages we have been viewing fully declare, that painful sufferings will be at an end.

To solve the difficulty, let it be observed, that it is highly probable that the far greater part of present human labour will then be superseded; and, with regard to that part of it which will be continued in the regeneration, it is not impossible that the promise quoted by the devil to our blessed Saviour, may be fulfilled to such an extent as few have ever imagined. This promise is originally given in Ps. xci. 11, 12, "He shall give his angels charge over thee, to keep thee *in all thy ways.* They shall *bear thee up* in their hands, lest thou dash thy foot against a stone."

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The purport of this psalm peculiarly refers to the literal seed of Jacob, and is descriptive of some of the blessed circumstances which will accrue from their renovation. And the verses just cited, primarily and properly imply, that such will be the vigilance and attentive care of their spiritual guards, that every painful accident will thereby be completely prevented. Should this be the case, (and that it will, appears highly probable,) how extensive is the idea! and how adorable the tender care and infinite love of God for His creature, man!

What other causes may concur to produce this amazing change, must be left for the time itself to develope. But we know the Omnipotent cannot be at a loss for means to accomplish His end.

Second, With regard to the effects of the weather on the human frame. We are told, Gen. viii. 22, "While the earth remaineth, seed-time and harvest, and *cold* and *heat*, and *summer* and *winter*, and day and night, shall not cease."

If the present temperature of the *torrid* and *frigid zones* were to continue, how it will be possible for the inhabitants not to be painfully affected with it, appears a mystery inexplicable. But it is easy to comprehend, even with our present degree of knowledge, that by removing a certain portion of caloric or heat from the torrid zone to the two frigid ones, their temperature might be *so far* equalised, as to obviate the respective severity of each, yet so as to remain perfectly consistent with the description given in the verse above quoted.

And we may with certainty conclude, that some very important change will also be made in the human frame; for reason declares, that great indeed must be the difference between a body that is mortal, subject to diseases, decay, and death, and one that is immortal, and free from those evils. But of the nature of that difference it would be useless to form any conjecture.

Third, Respecting the brute creation.

The supposition that death will continue its ravages in that department of the works of God, after the removal of the curse from man, must appear very incongruous, and incompatible with the general harmony that is seen, even in the present state, to prevail therein. And the words of the apostle, Rom. viii. 21, before cited, perfectly forbid such a supposition. But, admitting the discontinuance of death among them, in what a series of perplexing difficulties are we involved! For instance, if a greatly multiplied population of the globe be deprived of such an extensive source of sustenance as the flesh of animals,

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what would be their fate? If beasts, reptiles, insects, &c., continue to exist and multiply without dying, what consequences would a few centuries produce? Or, supposing them to exist on earth only for *a limited time*, and then, like the human race, to be *changed* and admitted into some other state, on such a supposition, what whimsical and endless speculations might be indulged!

But all such inquiries and imaginations, not warranted by sacred writ, together with such as might arise from numerous other topics, are mere "reasonings in the dark," not less ungrounded and uncertain than those of a blind person with regard to colours. They are all drawn from the present state of things; but to reason from the present to the future, is altogether calculated to deceive and mislead the mind. Till we know more accurately the nature of the change that will take place, the less we indulge in speculation the better.

The following observation, if duly attended to, will fully obviate all the objections and difficulties that may be started on this subject, and will sufficiently satisfy every candid mind. It is this, that nearly all those objections and difficulties apply with equal force to the state that *must* and *would* have existed if our first parents and their progeny had continued in their original rectitude. In that case, every one must see, that moral and natural evil would never have had an existence. And the brute creation would not have been subjected to the curse any more than man.

Now, as sufficient proof has been produced that Jehovah's original design will ultimately take place, every objection must consequently give way. We cannot, indeed, comprehend *how* He will perform it; but the present *incomprehensibility of the manner* cannot reasonably be admitted as an argument against the *possibility of the fact.*

But perhaps there are some who will be ready to say, That as the omniscient Being could not fail to foresee the Fall of our first progenitors, He adapted His plan in the creation accordingly, by suiting the nature of things to that state. But certainly it is far more consonant to the Divine perfections to suppose that, notwithstanding His foreknowledge of the Fall, He created the world in the same state as He would had He foreseen that they would have continued in their rectitude; and that the change took place after man's disobedience. This idea is fully warranted by the Mosaic account of the case. After the creation was finished, when the Almighty took a view of the whole, He pronounced it "*very good.*" But this He could not have done had He proceeded upon the plan sug-

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gested in the objection. It is evident also, that the curse did not exist *before* the Fall, but was introduced *after* it.

Whether the renovated state described in this chapter will be a state of *probation;*—or, if so, what the test of their obedience will be;—is altogether uncertain. But as the angels, at their creation, were placed in a state of probation, (which is evident from the fall of so great a number of them,) and as our first parents, during their innocence, were also in such a state, it is not at all improbable that it will be probationary.

Nevertheless, should this be the case, and a *possibility* of falling be admitted, the prophecies give us sufficient assurance that a *general lapse* will never again take place.

(To be continued.)

Art. IV.—THE FEASTS AND FESTIVALS OF THE JEWS CONSIDERED AS TYPES OF FUTURE GOOD THINGS TO THE WHOLE HOUSE OF ISRAEL.

The annual feasts or festivals of the Jews formed an essential part of their religious and political life. They were prospective as well as retrospective—they were typical and prophetic, as well as commemorative. They taught the Israelites to look for future and better things. The Israelite of the time being was identified and united by them with the Israelite of the past and of the future, and his associations and sympathies were awakened for the nation in all times.

In his past deliverances, his present blessings, and his future prospects, the Israelite was taught to recognise and acknowledge God. In his history God was everything. Thus the Israelitish nation was kept, more than any other, faithful to their God, and true to their nation. It was distinguished both by its patriotism and its piety. The nation's history was read in the nation's institutions, and he who attended to the latter could not but be well-instructed in the former. The chief lesson taught was the constant interposition of God in behalf of His ancient people.

These feasts had in every respect a national reference and a national application,—in the past, the present, and the future. Some of them are in complete abeyance, others are partially observed, because the Israelites themselves are under a cloud, and banished from the scenes where these institutions had their home; but when the light has come to Israel, and the

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glory of the Lord has risen upon her, these types will have their fulfilment in national mercies, in national blessings, and in national services.

It is admitted by all that *all* the feasts and festivals have not been antitypically fulfilled. I shall endeavour to shew that not *any* have been fulfilled, but are yet to be fulfilled in the future. In their annual celebration, the Israelite learned that God was his covenant God for ever and ever, that the temporal was a pledge and earnest of the everlasting covenant, and that the favour and blessings enjoyed in the land were but instalments of greater and more lasting blessings to be bestowed upon them. By these was foreshadowed a future history for the Israelite, far more eventful, and far more glorious than even the past.

These things, shadowed forth in types in the Jewish feasts and festivals, are in perfect accordance with the express declarations of the prophets of the Old Testament, and with the visions of John, the prophet of the New. In the following pages I shall endeavour to prove this, and thereby endeavour to illustrate and explain a considerable portion of this important and wonderful book, the Book of Revelation.

I shall begin with the feast of the Passover, and bring under review the several feasts, in the order in which they were observed.

The occasion on which the Passover was instituted, the nature of the ordinance and its intention, as declared in the laws of its institution, are familiar to all.

It is admitted by all that it had a typical import, and was intended to draw the attention of the Israelites to future good things, and to fix their faith and hope upon them.

It appears to me that the typical import has been misunderstood in too many instances, and that the future prospects have been confined within too narrow a compass, and do not include many blessings that have been promised.

The leading ideas brought before us in the Passover are, national deliverance, a new national existence, national prosperity, leading to the accomplishment of God's great purposes.

It is true that Christ, our passover, is sacrificed. He is the true Paschal Lamb, of which the lamb slain at the Passover was a type and an emblem. The type, however, has not as yet been fulfilled. The whole congregation must be assembled, and exercise faith in Christ as the Lamb slain—His blood must be applied by faith to "every family apart"—a national existence of a superior kind to that which they had must be bestowed—a superior freedom nationally guaranteed—and a

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future career of usefulness must be initiated before the Passover be antitypically fulfilled.

Spiritual blessings conveyed to an elect number of the Jews under the present dispensation do not comprehend all that is held out and promised to the whole house of Israel.

The Lord has blessed, and is blessing many Israelites, by turning them away from their iniquities. Jesus Christ is exalted a Prince and a Saviour, to give repentance and remission of sins unto *Israel;* but a larger measure of spiritual blessings is to be yet imparted, and temporal blessings, such as they have not hitherto enjoyed, are yet in store for them. St Paul has told us—"There *shall* come out of Zion the deliverer, and turn away ungodliness from Jacob; and so all Israel shall be saved. For this is my covenant unto them, when I shall take away their sins." This is distinct from the remnant according to the election of grace; it is of Israel wholly and nationally that these things are spoken. With respect to the future temporal blessings, Zacharias, filled with the Holy Ghost, prophesied, saying, "Blessed be the Lord God of *Israel,* for he hath raised up an horn of salvation for us in the house of his servant David, that we should be saved from our enemies, and from the hand of all that hate us, *to perform the mercy promised to our fathers, to remember his holy covenant,* the oath which he sware to our father Abraham that he would grant unto us, that we, being delivered out of our enemies, might serve him without fear, in holiness and righteousness all the days of our life." In this the Holy Ghost, by Zacharias, teaches us that a deliverance is to be effected for them, and a freedom to be enjoyed, of which, since these words were spoken, they have had no experience. The Jew, whether converted or unconverted, has not been saved from his enemies, nor from the hand of them that hate him; nor has he been so circumstanced, that he could serve God without fear, in righteousness and holiness all the days of his national life. The mercy promised to the fathers, and the holy covenant, and the oath which He sware unto Abraham, assured the Israelites that they should be lords of the world, possess the gates of their enemies, and have the land of Canaan for an everlasting possession, and from thence communicate *blessings* to all the nations of the earth. Now, instead of bearing rule and exercising authority over the nations of the earth, instead of dispensing blessings graciously acknowledged and gratefully received, their condition has been one of hardship and oppression; and in every portion of the world they have been despised, and hated, and persecuted, and trampled upon.

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As the bondage in Egypt, and deliverance therefrom, was expressly foretold, so their sufferings, and sorrows, and servile state in all lands, and their rescue therefrom, has been as expressly foretold. We have seen the former to be literal facts; we shall see the latter as literally fulfilled.

The day of bondage has no doubt passed its meridian, but it is far from being yet set. The burdens of afflicted Israel will not be gradually lessened until they shall be entirely removed. The enlightenment and social progress of this and succeeding ages will not remove the brand from Israel's brow; nor the care and fear from Israel's heart; nor the lash of persecution from Israel's back. As in Egypt, the burdens were increased and the lash made heavier, and the torture greater, and the wrongs inflicted worse and worse, until the time of deliverance arrived; so will it be in the last days. All the woes of the past will be concentrated into one essence to be poured out upon Israel. This is called the "day of Jacob's trouble." This is the great day of tribulation through which Israel will have to pass, greater than any that ever was, or ever shall be.

The sufferings will come more regularly under our observation on another occasion, and therefore we pass on to the deliverance.

In the celebration of the passover the Jew has always been taught to look forward to the future greater passover. In the liturgical services of the day, the nation's faith and the nation's longings are embodied in her hymns and prayers. This association can scarcely be considered a vain tradition. It would seem rather to have been stamped upon the Jewish mind at the first institution of the feast. Thus, in the midst of acknowledgments for the past, they mingle prayers for the future.

"Next year in Jerusalem."

"O Lord our God, have mercy, we beseech Thee, upon Israel Thy people, and upon Jerusalem Thy city, and upon Thine altar, and upon Thy temple, and build Jerusalem the holy city, speedily in our days, and bring us up into the midst of it, and make us glad therein."

These and other such prayers are founded upon the promises of God, as contained in the prophets of the Old Testament. Nay, more, they are warranted in mingling prayers for the fulfilment of greater and future mercies with the services of the passover. The future and the past are so associated in the Word of God. "According to the days of thy coming out of the land of Egypt, will I shew unto him marvel-

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lous things." So saith the prophet Micah, vii. 15. "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and shall make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt," saith Isaiah, xi. 15, 16.

In the prophecies a greater and more miraculous deliverance than that out of Egypt, involving permanent and more glorious results, is expressly foretold. So much greater was this after-deliverance to be, that the former was to be forgotten, and not commemorated.

In the book of the prophets, (Isa. xliii. 18, and Jer. xvi. 14, 15, xxiii. 5,) this future great deliverance is foretold.

In the first, God calls upon the Israelites to forget what is past, in the contemplation of the new thing which He is going to do for them, when He shall make them to shew forth His praise. In the two latter passages we have the deliverance in its greatness stated, and the time when, and the circumstances under which it will be effected. In Jer. xvi. 14, 15, an earthly deliverance is foretold, and this is after that they have been dispersed through all lands, as they have been since the destruction of Jerusalem by the Romans. In Jer. xxiii. 5, &c., the same great deliverance is spoken of, and this is accomplished when Judah and Israel, the two and the ten tribes, are restored to their land, dwelling safely, and ruled over by a king of the house of David, who is more than a king, being a protector and "the Lord our righteousness," to the children of Israel. Now, Judah and Israel have not been restored. Israel has never been delivered from their first captivity. A king of the house of David, designated and acting as here, has not been their king; but as not one jot or tittle shall pass away until all be fulfilled, we look for the sure accomplishment of these promises.

When our Lord was seated with His disciples at the last passover supper, as recorded in the Gospel of Luke, xxii. 15, &c., He leads His disciples to look for the fulfilment of the passover type on a future occasion. "With desire," He says, "I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat any more thereof, until *it be fulfilled in the kingdom of God.*" Our Lord clearly intimates that the type must be fulfilled, and that the time in which it is to be so is at His appearing and kingdom. This is analogous to that which we have just seen in Jer. xxiii.

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Ezekiel and Zechariah give us more of the details of that eventful time, and teach us more of the nature of the deliverance, by teaching us of the dangers and enemies from which they are to be delivered. In the 38th and 39th chapters of the book of the prophet Ezekiel, we read that "in the latter days God will bring forces from all nations against Jerusalem, to take a spoil, to take a prey, to turn their hand upon the people that are *gathered out of the nations*, which have gotten cattle and goods, that dwell in the land." At the same time, God says, "I am against thee, O Gog; thou shalt fall upon the mountains of Israel, thou and all thy band, and the people that is with thee. So I will make my holy name known in the midst of my people Israel, and the heathen shall know that I am the Lord, the holy one *in Israel*, which caused them to be led into captivity among the heathen; but I have gathered them *into their own land*, neither will I hide my face from them; for I have poured out my Spirit upon the house of Israel, saith the Lord." In other and more express terms does Zechariah speak of the same times, the same dangers, the same enemies, and the same deliverance by the mighty hand of God. In Zech. xiv. 1, we read, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." In the 12th chapter of the book of the same prophet, and 7th and 8th verses, it is written, "In that day the Lord also shall save the tents of Judah first. In that day shall the Lord defend the inhabitants of Jerusalem; and it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem."

These remarkable events form the great crisis in the history of the Jews. The consumption decreed is now determined, and the cup of wrath which God has put into their hands to drink is now being drained to the dregs. That hand which has long lain heavily upon them will be transferred to the haughty ones of the earth, that have hated and persecuted and crushed the beloved people of God. God will no longer leave them to be a prey to the nations. He will be to them as of old,—a cloud by day, a pillar of fire by night, a glory in the midst of them, and a wall of fire round about them. All will

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be made to know that God is their God, and that they are, and have been, and will be His people.

Comparing what has been so far stated with the beginning of the 7th chapter of the book of Revelation, we shall find that the same things are brought before us in one of the scenic representations of St John. The subject of the beginning of this chapter is Israel sealed by God, in order to be delivered out of the great judgments coming upon the world at the coming of the Son of God, the Lamb. The purpose and the accomplishment are crowded together. It is evident that the one hundred and forty-four thousand of the Israelites are sealed for deliverance, just as their forefathers in Egypt were sprinkled with blood for a similar purpose. In chap. ix. ver. 4, the sealed ones are exempt from the judgments which are to be poured out upon the earth. In chap. xiv. we find them finally rescued, and standing secure on mount Zion, in the company and under the protection of the Lamb. The terms in which they are spoken of make them the subjects of the real passover. The most prominent features in the passover type were deliverance through the Lamb slain, the first-fruits, and the unleavened bread. These are the great characteristics of the one hundred and forty-four thousand. They are delivered ones by the Lamb, with whom they stand. They are the first-fruits. In their mouth was no guile, (the leaven of hypocrisy,) and they are without fault before the throne of God. They are the first-fruits of all Israel to be gathered in and restored; they are the first-fruits of all the Gentile world, whose ingathering will be celebrated at the great feast of tabernacles, while the knowledge of the Lord shall cover the earth as the waters cover the sea. The song which they sing is one of deliverance and of victory. It is a song of victory, such as Moses sang. It is the song of the Lamb, as He has fulfilled what Moses sang in type. The song is new, for the Lord, according to what is said by Isaiah, (chap. xliii. 19,) has done "a new thing," in delivering them out of great dangers, and in a wonderful manner. The 98th Psalm is prophetic of these things, and expresses, if not the words, at least the ideas of this new song. They only could sing it, for they only have passed through the dangers and experienced the deliverance—they only have encountered the enemies and gained the victory. To God is given all the glory. His power, His justice, His mercy, His truth are all celebrated "on their harps," and in this new song. The time is, when the heathen are gathered round Israel, and when the Lord shall come to judge the earth. These things identify this with all the other prophecies of the Old

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Testament which we have quoted, and with the words of our Saviour with respect to the fulfilment of the type.

This will be a joyous time to these Israelites delivered, not only because of the morning that has succeeded the dark night of sorrow and suffering, but also because it is the beginning and the pledge of a future of happiness and glory for the whole house of Israel, and for all the nations of the earth. The creation itself has been burthened, and has been groaning and waiting for the dawning of this day. The cloud of God's wrath, which has so long been suspended over Israel and the earth, is bursting open and rising, and on it there spreads a bow of promise, proclaiming that God will bless Israel, and that Israel will be a blessing to all the nations of the earth.

We can imagine Israel, under the light of Him who is now their "glory," receiving an access of knowledge of their own promises and covenants, and entering into their spirit, and rejoicing in their participation, and, in such a frame, singing, in the joy of faith, the 67th Psalm:—

> God be merciful unto us, and bless us;
> Cause his face to shine upon us.
> That thy way may be known upon earth,
> Thy saving health among all the Gentiles.
> Let the people (Israel) praise thee, O God;
> Let all the people (the whole house of Israel) praise thee.
> O let the nations (the Gentiles) be glad, and sing for joy:
> For thou shalt judge (reign over) the people (Israel) righteously,
> And govern the nations (the Gentiles) upon earth.
> Let the people praise thee, O God;
> Let all the people praise thee.
> Then shall the earth yield her increase;
> And God, even our own God, shall bless us.
> God shall bless us;
> And all ends of the earth shall fear him.

This psalm begins in supplication, and ends in the expression of the full assurance of faith. If we take an interest in the destiny of the Jew, and of the human race, we cannot but sympathise with the sentiments of Israel as expressed in the above psalm. The prayer of every child of God should be, "Oh, that the salvation of Israel would come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad."

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Art. V.—LOVE THE TRUE LIFE OF THE SOUL.

What is life? This question has frequently been asked, but never yet fully answered. All kinds of life are full of wonders. The tiniest plant and the smallest insect contain mysteries which cannot be explored. Mystery deepens, and wonders increase as we go on to contemplate life in its higher forms. The more we think of ourselves and of other creatures around and above, the more, if we feel aright, are we constrained to exclaim with the Psalmist, "I will praise thee, for I am fearfully and wonderfully made." "Marvellous are thy *works*, O God." Taking the word "*life*" in its general acceptation with reference to man, we may observe, that life is not mere existence, but existence with enjoyment. Existence destitute of enjoyment, and from which all hope of happiness is excluded, is called in the Scriptures, "death, eternal death;" and this in contrast with "life, eternal life." Thus we read, "The wages of sin is death, but the gift of God is eternal life." The Psalmist, also, describing his preference, says, "Thy loving-kindness is better than life," by which he intended, that the enjoyment of God's favour was to him not only better than mere existence, but better than all the joys, honours, and relationships connected with life in this world. What, then, we ask, is the principal joy of the existence of rational creatures? The answer must be "Love." It is love which makes existence really become life. The unconscious babe exists, but when it begins to feel love towards persons, things, and pursuits, what a charm does this add to existence! Give a rational being everything else, and withhold objects to love, or a capability of loving them, and life is a poor thing, not worthy of the name. On the other hand, take away almost everything from a person, but leave him objects of affection, with a loving heart to embrace them, and the springs of happiness still remain. A consideration of this point will shew why so many who are rich in this world, are often miserable; while others, who are poor and almost destitute, have a considerable degree of happiness. The man who loves much, is the really rich man. It should also impress on the minds of all the importance of cultivating the affections of our nature, and of reciprocating the love of others towards us. If persons become selfish and habitually careless of the comfort of others, they must become unsociable; —there is no help for it. But our object is to refer principally to spiritual subjects; to the life of the soul with relation to God, and other spiritual beings and things. Do any ask, What

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is spiritual life? The answer must still be "Love!" Those who can say, "We love Him, because He first loved us," are assuredly possessed of spiritual life. Such have a capacity for enjoyment which is enduring and unlimited; and objects are provided for them which will fully employ and completely satisfy all their powers. Though the capacity will be ever increasing, it will never grow beyond its means of enjoyment; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The Holy Spirit has already begun to reveal these things to that loving heart, who now "dwells in love, and dwells in God, and God in him," (1 Cor. ii. 10.) The eternal life of such an one is begun. He lives in proportion as he loves. Often his spiritual life is weak, because his love is feeble, but he hopes for "eternal life," or love in which there will be no feebleness or decay. His noblest, sweetest thoughts concerning that blessed state is, that "Life is love and immortality. The being one, and one the element." He knows also that his hope of this eternal life will never make ashamed, because it rests on the infinite and unchangeable love of God, even that love which is commended to us by the death of Christ for those who were ungodly, and without strength, which love is shed abroad in his heart by the Holy Ghost who is given unto us, (Rom. v. 5–7.) The frequency with which the word "LIFE" is used in Scripture to set forth a state of grace now, and perfect happiness and glory in the world to come, is worthy the closest attention. A prayerful examination of such passages would bring a rich reward. The believer's safe state, new nature, heavenly relationships, glorious privileges, and realised hopes, are all set forth by the word "LIFE." The substance of the eternal promise of God is "*life*," (Titus i. 2.) The great gift of God and of Christ is "*life*," (1 John v. 11; John x. 28.) The justification of believers is a *legal* "*life*," or freedom from all condemnation. Their sanctification is a *moral* life, or deliverance from enmity and love of sin, and those who thus live legally and morally are introduced into and capacitated for a life of communion with God, and this blessed fellowship with the Father, and the Son, is life indeed. Their faith worketh by love, and by faith and love they enter within the veil, into the world of love, where Jesus is entered, and have "access into the grace wherein they stand,"—"seeking the things which are above, where Christ sitteth on the right hand of God, thus abiding in His love who is their "Life." This is a real life of rest, satisfaction, activity, and hope.

This great fact, that life is love, not only exhibits the vastness and variety of the believer's privileges, and unfolds the

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glory of his prospects, but teaches emphatically many other truths which it is most important we should be well acquainted with, and continually meditate upon. For instance, 1st, It teaches us *why a state of unregeneracy is called death,* and shews some of the horrors included in that term, when thus used. "Ye were dead in trespasses and sins," is one description of man by nature; "Alienated from the life of God, through the ignorance that is in them," is another; and a third is, "The carnal mind (the mind that lives in pleasure, and is dead while it liveth) is enmity against God." God's own life is love; for "GOD IS LOVE," and it is the God of love whom the unbelieving heart hates. True, this is done in ignorance; but as it *is* done in the midst of gospel light, this leaves ignorance inexcusable, and proves enmity to God to be the worst of crimes. "For this is the condemnation, that light is come into the world,"—even the "light of love"—the news that the blessed God is ready to forgive, and that He loves the lost and guilty, and invites them back to Himself—"but that men love darkness rather than light, because their deeds are evil." Dreadful preference! Ruinous choice! What a fearful proof is here given that the soul is dead to all that is beautiful and excellent! "Every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God." The absence of love shews the presence and the triumph of death. 2. We are taught why Christ is called "*the life.*" John exultingly says, "*The life* was manifested." "In him was *life,* and the LIFE was the light of men." Jesus testifies, "I am the life;" and Paul responds, "Christ is our life." All these testimonies are gloriously true, and they appear so when we see that Christ is the great gift of God's love, (John iii. 16.) The full manifestation of His love, (1 John iv. 9.) The complete demonstration that He is love, (Rom. v. 8.) The channel by which the love of God flows into human hearts. Christ fills up all the distance between God and man, rising to God, and reaching to sinners. Never could love have reached us, had not He become the connecting link. Never could mercy have washed us, but "through Jesus Christ our Saviour." Worthy, then, is He of being called "*our life,*" who is the mirror and medium of infinite love. The love of God is in Christ Jesus our Lord, "OUR LIFE." 3. We are taught why spiritual life only comes by believing. What is it that is believed when the soul is saved, or when it obtains peace and purity by Christ in believing? We do not ask, What is faith, or What is it to believe, but *What is believed?* The answer must be God's testimony concerning Himself and His beloved Son. Hearken

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to it. "We believe on him who raised up Jesus our Lord from the dead," (Rom. iv. 24.) "God raised up Christ from the dead, and gave him glory, that our faith and hope might be in God, (1 Peter i. 21.) "These things are written, that ye may believe that Jesus is the Christ, the Son of God; and believing, have life through his name," (John xx. 31.) Thus believing, we come to "know God and Jesus Christ, whom he hath sent, and this is *life eternal*," (John xvii. 3.) Do any ask, What is this knowledge of God and His Son, which is life eternal? John replies, "We have known and believed the love which God hath to us," (1 John iv. 16.) Knowing and believing *this*, and "knowing also the love of Christ, which indeed passeth knowledge," (Eph. iii. 19,) *we* have *life;* that is, we love God, and delight in the Saviour. This love will lead to devoted service and devout worship. "The love of Christ constraineth us," says one whose whole existence was full of diligence for and delight in the Saviour, and who accounted for all the great and good things he did, by saying, "Christ liveth in me;" "he loved me, and gave himself for me." As if the apostle had said, I believe this, and feel my boundless obligation to Him for it, therefore "for me to live is Christ," to seek His glory, and to spread His fame. 4. We are taught why future glory, in all its completeness and eternity, is still called *life*. That it is thus described we have already seen, and the reason why must be very apparent. In glory love will fully expand itself. No leaf of that lovely plant will ever wither, no tint of that beautiful flower will ever fade. Heaven is that genial clime where love arrives to its perfection, and where everything will be found to promote its exercise and perpetuate its enjoyment, and God's love is the sufficient cause of all. But the one great fact is, we shall then see Christ in His glory, "and in Him see God." One well observes, "The happiness of heaven is this, that God being known, and His character appreciated, He is necessarily and (if I may say so) naturally loved and honoured. It requires no effort in sinless beings to love and honour One who is essentially worthy of all honour and of all love. In heaven, as soon as God is known, He is loved, spontaneously loved, and we can easily conceive how the absence of such love must, in the judgment of heaven, be deemed the evidence of deepest sin."

A solemn consideration grows out of this last fact. My nature is so constituted that I must love something. If I love God, I shall have a pleasurable and blessed existence for ever, —I shall "enter into life eternal;" but if I love that which is sinful, I must have an eternally miserable existence. In

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hell there will be no love; there enmity will be for ever triumphant. The question has been asked, Did you ever think what it will be to have an increasing appetite without its food? Did you ever suffer it for a single hour? Will you brave an eternity of it? Ponder, ye lovers of pleasure, lovers of mammon, lovers of the world's greatness,—the Saviour's solemn "NOW:" "Now he is comforted, and thou art tormented;" and learn to trust and to love that, and that only, which will bring present peace and the hope of eternal life.

Here a very important question arises,—*Are we responsible for what we love?* Does God hold us accountable for giving the affections of our souls to proper objects and things? Most assuredly He does, or there could have been no such thing as responsibility. Love is a master-passion in the human heart, and when once it fixes on an object, will do great things for it. "It is strong as death." This is seen in everyday life, producing various results, according to the nature of the thing loved. A person may so ardently love what he ought not to love at all, that all power over himself seems to be gone, and he becomes the slave of his own unholy passion. The great point is, not to get within the spell of such an all-powerful passion; and the only way of preventing this, is to love the proper object, and thus to be under the influence of a superior power. The great mischief resulting from loving the wrong object is not merely the misery and disappointment which it certainly entails, but, most of all, it hinders from loving the right object, and thus binds the soul down to enmity and death. Those who worship any idol, will not worship God; and those who love sin, will not love holiness. With eternal death and everlasting life before us, we urge the question, Do we rightly consider our responsibility as regards *what* we love? Consider what God has done to warn our hearts away from destructive things, and to set before us suitable, yea, infinite objects of affection. He has described sin and the world most truly, shewn their utter worthlessness, their fearful power for evil, and the dreadful consequences of loving them. He has revealed Himself in the most gracious and attractive manner. He has invited and commanded, yea, entreated us to love Him. He has said and done everything, by way of motive and encouragement, that infinite wisdom could conceive. He has come to us, in Christ, and promised the Holy Spirit to raise us up to Himself. In a word, "this is the record, that God hath given to us eternal life; and this life is in his Son," (1 John v. 8.) When it is said that He hath given it, the meaning is that He hath *provided* it, in

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Christ, and that He will put those in possession of it who go to *Him* for life. Concerning this life, Christ makes this proclamation,—"Incline your ear, and come unto me; hear, and your soul shall live;" but, concerning most, He has to say, "Ye will not come unto me that ye might have life." Reader, if you have as yet stood aloof from the Saviour,—if all this eloquence of infinite love hath hitherto been lost upon you,—listen to Him now! Do not sin any longer in refusing such love; for in so doing you will "wrong your own soul, hate the Saviour, and love death." How immensely important, then, is the question, *Am I spiritually alive? Do I possess the life of God in my soul?* A person may easily and certainly determine this question as regards his natural existence; and there are those who are as certain of the reality of their spiritual life. But I do not merely ask respecting the *persuasion* of the fact, but (also respecting) the *ground* of it. Some persons have had much feeling and much confidence, who were, after all, destitute of life; and some, who have really possessed this life, have been harassed with many fears, that they were not quickened with Christ. It is the privilege of all who believe, "to know that they have eternal life," (1 John v. 13;) and Christians should not rest satisfied without this persuasion. *Those who so receive holy truths as to produce heavenly tendencies, are truly alive.* God declares, "He that believeth on the Son of God, *hath* everlasting life," (John iii. 36;) "He that hath the Son, *hath* life," (1 John v. 12;) "He that heareth my words, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but is passed from death unto life," (John v. 24.) Now, wherever this life is, (and it is wherever God's testimony concerning Christ is simply received,) there will be *tendencies* towards God and His glory, towards holiness and the good of others. This life, like every other kind of life, will have in it an instinct of self-preservation, and a principle of growth, which will go on unto perfection.

When we consider such Scriptures as we have already quoted, and many others which refer to this life, (see John x. 10, vi. 54–57; 1 John iv. 9, &c.,) we may well exclaim, "What is *not* life!" What is not included in such a life as this, and what will not be developed from it through eternity? As yet we have only the germ; but that germ is in Christ's keeping, yea, in union with Himself, and under the Holy Spirit's care, therefore, there can be no failure; and when "Christ, who is our life, shall appear, we also shall appear with him in glory."

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How glorious will that "world to come" be, which Christ will then introduce! It will be emphatically the *age of love;* and this now groaning earth will then become the land of the living; "because the millions of its population will dwell in love, and dwell in God, and God in them." There have been "dark ages," but this will be the age of light. There have been long, dreary ages of the triumph of death; but this will be the age of life. For thousands of years Satan has reigned, and "creation groaned, travailing in pain," and all because enmity to God has been the element in which most have chosen to dwell; but love, omnipotent love will conquer; infinite good will overcome finite evil; and love shall then be felt to be the true life of the soul. God has provided for this. He has promised it. This is the great blessing with which prophecy travails in birth, and "the zeal of the Lord of hosts will perform it."

"*Jesus*, THE LIFE," hath said, and "I, if I be lifted up, will draw all men unto me." He *has* been lifted up, first on the cross, and then on the throne; when He comes in the clouds of heaven, then shall come "our gathering together unto Him in resurrection *glory*." Unto Him also shall the gathering of the people be; and into Him as a centre of rest and stability shall "all things in heaven and earth be gathered." Then what order and harmony shall be realised! Christ our rest and joy shall diffuse Himself through all. The result of His work on the cross, and of the unparalleled love there displayed, shall then be seen everywhere. All hearts, all relationships, all speech and action, shall be pervaded by it; and the triumphant testimony of millions, realising this blessed life of love, shall be, "GOD IS LOVE." "We have known and believed the love which He hath to us;" "We love Him, because He first loved us." Then, after all man's failure, after his many vain endeavours to find life in pleasure, in business, in science, in lust of power, or in social joys, it will be fully demonstrated that *love only is the true life of the soul.*

There will be no difficulty then in finding tens of thousands who will exhibit in their characters and histories all the beautiful traits of love mentioned by the apostle in 1 Cor. xiii.; that is, as far as the perfectly happy circumstances around them afford scope for its exercise. "All will know the Lord, from the least to the greatest," all will love Him supremely, and love their neighbours as themselves, or rather, as Christ loved them. *Pride*, envy, strife, and uncharitableness will not, as now, like leaven, pervade society; love will have supplanted these, and will make its blessed presence to be felt everywhere.

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It will be light, peace, power, and beauty; thus man shall be blessed in Him who is love. Then will the Spirit of God, by revealing Jesus, and shedding abroad God's love in Him, turn chaos into a new moral creation; and God, bending down from His throne, will pronounce all "*very good.*"

Thus will it be on earth, out of which Satan shall be cast, when men shall learn war no more. The earth shall be "filled with the knowledge of the glory of God, as the waters cover the sea." Then will the oft-breathed prayer be fulfilled, "Hallowed be thy name: Thy kingdom come: Thy will be done on earth as it is done in heaven." As regards heaven, the higher sphere of glory, who is competent to describe the bliss which shall flow from the triumphant reign of love? Then will the poet's lofty imaginings be more than realised:—

"Harp, lift thy voice on high! shout, angels, shout!
And loudest, ye redeemed! Glory to God,
And to the Lamb, all glory and all praise,
All glory, and all praise, at morn and even,
That come and go eternally, and find
Us happy still, and Thee for ever blest!
Glory to God, and to the Lamb. Amen.
For ever, and for evermore. Amen.

"And those who stood upon a sea of glass,
And those who stood upon the battlements
And lofty towers of New Jerusalem,
And those who circling stood, bowing afar,
Exalted on the everlasting hills,
Thousands of thousands, thousands infinite,
With voice of boundless love, answered Amen.
And through Eternity, near and remote,
The worlds, adoring, echoed back Amen.
And God the Father, Son, and Holy Ghost,
The One Eternal, smiles superior bliss!
And every eye, and every face in heaven,
Reflecting and reflected, beam'd with love."

Are we *now* training for this bliss, for these perfect "pleasures which are at God's right hand for evermore?" Yes, if love is now the life of the soul. If, as "dear children," forgiven for Christ's sake, and one with Him, the risen One, we are now walking in love, as Christ loved us, we are even now educating for a world of perfect and perpetual love, and, unworthy as we are, being loved of the Lamb, and washed in His blood, we shall help to swell the songs of eternity, and love will be our everlasting theme. Till then, in order to augment our love, and so fit us to join the heavenly melody, let us daily study, and seek still more and more to realise and exemplify the apostle's wondrous words, Eph. ii. 4, 7, "But God, who

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is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us, through Christ Jesus."

Notes on Scripture.

THE PSALMS.

(*Continued from p.* 182.)

PSALM X.

1. Why, O Lord, standest thou in the distance,
 Hidest thou at times in adversity?
2. Through the pride of the wicked inflamed is the poor;
 Caught are they in the devices which they devise!
3. For the wicked boasteth concerning the desire of his soul:
 And the dishonest gainer he blesses: he despiseth the Lord!
4. The wicked according to the height of his anger inquireth not!
 "God is not!" *are* all his devices.
5. His ways pain at all times:
 On high are thy judgments from before him:
 All his adversaries, he puffeth at them!
6. He saith in his heart, "I shall not be moved."
 Because for many generations not in evil!
7. His mouth is full of oaths, and deceits, and fraud:
 Under his tongue *are* perverseness and iniquity!
8. He sitteth in the ambush of the villages:
 In secret hiding-places he stayeth the innocent!
 His eyes for the afflicted watch secretly:
9. He lieth in wait in a hiding-place as a lion in the thicket!
 He lieth in wait to catch the poor:
 He catcheth the poor by drawing him into his net!
10. He is bruised,—he boweth down:—
 Yea, the afflicted fall by his mighty ones!
11. He saith in his heart, "God forgetteth:
 He hideth his face, he seeth not for ever."
12. Arise, O Lord! O God, lift up thy hand!
 Forget not the humble:
13. Wherefore doth the wicked despise God?
 He saith in his heart, Thou requirest not:
14. Thou seest, for thou perverseness and anger beholdest atten-
 By giving into thy hand [tively.
 The afflicted leaveth *it* for thee:
 Of the fatherless—thou art the helper:
15. Break the arm of the wicked and the evil:
 Seek out his wickedness *till* thou find none!
16. The Lord *is* king for ever and ever:
 The nations are perished out of his land!

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17. The desire of the humble thou hearest, O Lord!
Thou preparest their heart:
Thou causest thine ear to attend:
18. To judge the fatherless and the bruised.
Mortal man of the earth addeth no more to oppress!

PSALM XI.

To the Overseer.—By David.

1. In the Lord I trust:
How say ye to my soul—
"Flee *to* your mountain *as* a bird!
2. For, behold, the wicked tread the bow:—
They prepare their arrow on the string:—
To shoot in the thick darkness at the upright of heart!
3. For the foundations are destroyed—
The righteous, what doeth he?"
4. "The Lord *is* in his holy temple:
The Lord's throne *is* in heaven:
His eyes see,—his eyelids try the children of men!
5. The Lord trieth the righteous:
And the wicked and the lover of violence his soul hateth! [But]
6. He raineth upon the wicked snares;
Fire and brimstone, and a horrible wind *is* the portion of their
7. For righteous *is* the Lord, Righteousness he loveth: [cup.
His countenance the upright seeth!"

PSALM XII.

To the Overseer on the Sheminith.—A Psalm of David.

1. Save, Lord, for the saintly fail:
For the faithful cease from the children of men:
2. Falsehood they speak each with his neighbour:
Lips of flattery—with heart and heart they speak!
3. The Lord cutteth off all lips of flattery—
The tongue speaking great things—
4. Because they say:—
"By our tongue we do mightily:
Our lips *are* our own:
Who *is* Lord over us?"
5. Because of the spoiling of the poor—
Because of the groaning of the needy—
Now I arise; saith the Lord:
I place in safety him who breathes for it!
6. The sayings of the Lord *are* sayings of purity:
Tried silver in a furnace of the earth, refined sevenfold.
7. Thou, O Lord, preservest them:
Thou keepest them from this generation for ever!
8. Round about the wicked walk continually,
According as vileness is exalted by the sons of men!

PSALM XIII.

To the Overseer.—A Psalm of David.

1. Until when, O Lord, wilt thou forget me? for ever?
Until when wilt thou hide thy face from me?
2. Until when shall I put counsel in my soul?
Sorrow is in my heart daily:
Until when shall the enemy be exalted over me?

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3. Look attentively; answer me, O Lord my God!
Enlighten mine eyes, lest I sleep in [the] death:
4. Lest my enemy say; "I overcame him!"
My adversaries rejoice when I am moved.
5. And I in thy loving-kindness trust,
My heart rejoiceth in thy salvation!
6. I sing to the Lord—for he conferreth benefits on me!

PSALM XIV.

To the Overseer.—By David.

1. Saith the fool in his heart, "God is not."
They do corruptly, they do abominable actions.
There is not a doer of good.
2. The Lord from heaven looketh on the sons of men.
To see if there be a wise one—a seeker of God!
3. The whole are turned aside, together they are filthy.
There is not a doer of good, not even one!
4. Do they not know all the workers of iniquity?
The consumers of my people eat bread—
The Lord they [invite, *or*] call not:
5. There they fear a fear.
For God *is* in the generation of the righteous!
6. The counsel of the poor ye cause to stink,
Because the Lord *is* his refuge!
7. "Who will give from Zion the salvation of Israel?"
When the Lord turneth *to* the captivity of his people,
Jacob rejoiceth, Israel is glad!

PSALM XV.

A Psalm of David.

1. Lord, who sojourneth in thy tent?
Who dwelleth in thy holy hill?
2. The perfect walker—and the righteous worker—
And the speaker of truth in his heart!
3. He slandereth not by his tongue:
He doeth not to his friend evil:
And reproach he lifteth not up against his neighbour!
4. Despised in his eyes is a rejected one,
And the fearers of the Lord he honoureth!
He sweareth to suffer evil and changeth not:
5. His silver he giveth not in usury;
And a bribe against the innocent he taketh not:
The doer of these things is not moved for ever!

PSALM XVI.

A secret Treasure of David.

1. Preserve me, O God, for I trust in thee!
2. Thou sayest to the Lord: "Thou art my Lord."
My good is not for thine own sake, [*O my soul!*]
3. *But* for the holy ones who are in the land and the honourable,
All my delight *is* in them!
4. Multiplied are their griefs *who* hasten backward;
I pour not out their drink-offerings of blood,
Nor take up their names on my lips!
5. The Lord *is* the portion of my share and of my cup:
Thou upholdest my lot!

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6. The lines are fallen to me in pleasantnesses—
Yea, a beauteous inheritance is for me!
7. I bless the Lord, because he counselleth me:
Even *in* the nights my reins instruct me!
8. I place the Lord before me continually,
That from my right [*path*] I may not be moved.
9. Therefore glad is my heart [soul], and my honour rejoiceth,
Even my flesh dwelleth confidently:
10. For thou leavest not my soul to Hades,
Thou givest not thy saintly one to see corruption [the pit]:
11. Thou causest me to know the path of life:
Fulness of joys *is* with [by] thy presence:
Pleasant things *are* by thy right hand for ever!

PSALM XVII.

A Prayer of David.

1. Hear, O Lord, righteousness! attend my cry!
Hear my prayer without lips of deceit:
2. From before thee my judgment goeth out,
Thine eyes see upright things.
3. Thou provest my heart—thou visitest by night—
Thou triest me—thou findest nothing:
My thoughts pass not over my mouth!
4. As to the doings of man—
By the word of thy lips I observe the paths of the destroyer,
5. Upholding my goings in thy paths—
My steps slide not!
6. I call thee, for thou answerest me, O God!
Incline thine ear to me, hear my speech!
7. Separate wonderfully thy loving-kindness by thy right hand:
O Saviour of the confiding from withstanders!
8. Keep me as the apple—the daughter of the eye,
In the shadow of thy wings, hide thou me!
9. From the face of the wicked who spoil me.
My enemies in soul go round against me.
10. Their fat they close up:
With their mouth they speak proudly:
11. *In* our steps now they compass me:
Their eyes they set to turn aside in the land!
12. His likeness *is* as a lion desirous of tearing,
And as a young lion dwelling in secret hiding-places!
13. Arise, O Lord, go before his face—
Cause him to bend—
Deliver my soul from the wicked, thy sword!
14. From the men, thy hand, O Lord!
From the men of continuance, [or the world.]
Their portion *is* in life:
And *with* thy hidden things thou fillest their belly:
They are satisfied *with* children:
And they leave their abundance to their sucklings!
15. I—in righteousness, I see thy face:
I am satisfied in awaking *with* thy form!

PSALM XVIII.

To the Overseer, by the servant of the Lord, *even* by David, who spake to the Lord the words of this song in the day the Lord delivered him from the hand of all his enemies, and from the hand of Saul. And he said:

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1. I dearly love thee, O Lord, my strength!
2. The Lord *is* my rock, and my bulwark, and my deliverer!
My God *is* my rock: I trust in him!
My shield, and the horn of my salvation, my high tower.
3. "The praised one" I call the Lord:
And from my enemies I am saved!
4. Compass me did the cords of death,
And the streams of the worthless made me afraid—
5. The cords of Hades surrounded me—
Before me were the snares of death!
6. In my adversity I called the Lord:
And unto my God I cried!
He heard from his temple my voice—
And my cry before him came into his ears!
7. And the earth shook and trembled:
And the foundations of the mountains were troubled:
And shook themselves: because he was wroth!
8. Smoke went up by his nose—
And fire from his mouth consumed.
Coals were burnt by it!
9. And he inclined the heavens, and came down—
And thick darkness *was* under his feet—
10. And he rode on a cherub, and did fly—
And he flew [*or*, was seen] on the wings of the wind.
11. He made darkness his secret place—
Round about him his tabernacle—
Darkness of waters—thick clouds of the skies!
12. From the brightness before him his thick clouds passed on—
Hail and coals of fire!
13. And the Lord thundered in the heavens,
And the Most High gave forth his voice—
Hail and coals of fire!
14. And he sent forth his arrows and scattered them:
Yea, much lightning and crushed them!
15. And the streams of water were seen—
And revealed were the foundations of the earth,
By reason of thy rebuke, O God!
By reason of the breath of the spirit of thine anger!
16. He sent from above—he took me—
He drew me out of many waters!
17. He delivered me from my strong enemy—
And from my haters, for they were stronger than I.
18. They went before me in the day of my calamity—
And the Lord became a support to me!
19. And he brought me out to a large place:
He drew me out, because he delighted in me!
20. The Lord recompenseth me according to my righteousness:
According to the cleanness of my hands he returneth to me!
21. For I keep the ways of the Lord,
And do not wickedly against my God!
22. But all his judgments *are* before me:
And his statutes I put not aside from me!
23. And I *am* perfect with him:
And I keep myself from my iniquity.
24. And the Lord returneth to me according to my righteousness,
According to the cleanness of my hands before his eyes.

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25. With the kind thou shewest thyself kind—
With the perfect man thou shewest thyself perfect—
26. With the pure thou shewest thyself pure—
And with the perverse thou shewest thyself perverse:
27. For thou the poor people savest,
And the eyes of the high thou causest to fall!
28. For thou lightest my lamp—
The Lord, my God, enlighteneth my darkness!
29. For by thee I run *with* a troop,
And by my God I leap a wall.
30. God! perfect *is* his way—the saying of the Lord *is* tried:
A shield he *is* to all the trusters in him.
31. For who *is* God besides the Lord?
And who *is* a rock save our God?
32. God! who girdeth me *with* strength—
And maketh perfect my way!
33. Who maketh my feet like hinds'—
And on my high places causeth me to stand!
34. He teacheth my hands for the battle—
And brought down is a bow of steel by my arms!
35. And thou givest to me the shield of thy salvation,
And thy right hand supporteth me:
And thy lowliness maketh me great!
36. Thou enlargest my steps under me:
And my ankles slide not.
37. I pursue my enemies, and overtake them:
And return not until their consumption!
38. I smite them, and they are not able to rise:
They fall under my feet!
39. And thou girdest me *with* strength for the battle:
Thou causest my withstanders to bow under me!
40. And of my enemies thou givest to me the neck—
And my haters—I cut them off!
41. They cry, and there is no Saviour:
On the Lord, and he answers them not!
42. And I beat them as dust before the wind—
As the mire of the streets I empty them out!
43. Thou deliverest me from the strivings of the people:
Thou placest me for the head of the nations:
A people I know not serve me!
44. At the hearing of the ear they hearken to me:
The sons of the stranger feign obedience to me,
45. The sons of the stranger fade away—
And are slain out of their close places!
46. The Lord liveth: and blessed *be* my rock!
And exalted be the God of my salvation!
47. God! who giveth vengeance to me:
And subdueth the peoples under me:
48. My deliverer from mine enemies:
Yea, above my withstanders, thou raisest me up:
From the man of violence thou deliverest me:
49. Therefore I confess thee among the nations, O Lord!
And to thy name I sing praise!
50. He magnifieth the salvation of his king,
And doeth loving-kindness to his anointed:
To David and to his seed for ever!

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PSALM XIX.

To the Overseer.—A Psalm of David.

1. The heavens recount the honour of God!
And the work of his hands declareth the expanse.
2. Day to day uttereth speech!
And night to night sheweth knowledge!
3. There is no speech and there are no words,
Not heard is their voice.
4. Throughout all the earth their line goeth out—
And throughout the end of the habitable earth their words!
For the sun he hath placed a tent in them:
5. And he, as a bridegroom, goeth out from his covering:
He rejoices as a mighty one, to run the path.
6. From the end of the heavens *is* his going out,
And his revolution *is* over its ends,
And there is nothing hid from its heat.
7. The law of the Lord *is* perfect:
Converting [*or*, refreshing] the soul:
The testimonies of the Lord *are* faithful:
Making wise the simple.
8. The commandments of the Lord *are* upright:
Rejoicing the heart.
The precept of the Lord *is* pure:
Enlightening the eyes.
9. The fear of the Lord *is* clean:
Remaining for ever.
The judgments of the Lord *are* true:
Righteous are they altogether!
10. They are more to be desired than gold—
Yea, than much fine gold;
And sweeter than honey or the liquid honey of the comb!
11. Thy servant also is warned by them:
In keeping them *there is* a great reward [*or*, consequence].
12. Errors, who understandeth?
From hidden ones declare me innocent:
13. Also from presumptuous ones keep back thy servant:
Let them not rule over me:
Then am I perfect,
And declared innocent from much transgression!
14. Let the sayings of my mouth, and the meditation of my heart,
Become a pleasing thing before thee,
O Lord, my rock, and my redeemer!

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Reviews.

Interpretations of Prophecy. By Major J. Scott Phillips. London: Wertheim, Macintosh, & Hunt. 1860.

Though we do not vouch for all the author's views, either prophetical or geographical, we have found in his volume much that is interesting and worthy of attention. Our readers should study for themselves both the book and its subject. Prefacing our extract with the expression of doubt as to *Azal*, and as to the nature of the river which is to go through the land, we give a passage which brings out one of our author's special views:—

"Ascalon, Azalon, or Azal, stands on the Mediterranean. Jesus Christ the Lord of hosts, shall stand when all nations are gathered together against Jerusalem: in that day shall He stand upon the Mount of Olives. And an earthquake at His bidding, and beneath His tread, dividing the land of Syria, a very great valley reaching from Jerusalem to Azal, will admit the ocean waters from the west; and that valley will surely, stretching to the Dead Sea, open thither a way for the ocean waters to the east. But the Dead Sea level being 1312 feet below the Mediterranean, a rushing strait will rapidly be made. The living waters of the ocean falling a total of nearly eight times the fall of Niagara, with an average descent of 22 feet per mile on sixty miles, and entering the Dead Sea at the northern extremity, will speedily cause its waters to rise; and while a mighty whirlpool will be created in the vast basin of the Dead Sea, the rising waters will be quietly permeating the drift sands of 4000 years, which now conceal the southern bed of the river Jordan. Yes, as surely as the waters of the Mediterranean will enter the Dead Sea at an angle, and admirably prepared as the geographical construction of its surrounding mountains is to produce a grand gyration; so surely will that gyration of commingled waters rise from a hollow swirl, to a mighty overpowering swell. And when at length the waters stand upon an heap, as Scripture phrases it, and the sustaining power of gyration ceases to uphold, the mass of waters falls and separates and strikes against the surrounding mountain sides. And now, 'Let the sea roar, and the fulness thereof; let the floods clap hands before the Lord, for he cometh to judge the earth and the people with *his* righteousness; and God will make a way in the wilderness, and rivers in the desert.'

"The tumultuous waters finding no other outlet, will rush down the Jordan's bed, cleansing it as in a moment. The Dead Sea, rising above its desolated shores, will overflow by the valley of Edom, completing the straits of Azal into the long Red Sea, by the Gulf of Akabah.

"Thus Jerusalem, become the central city of the earth, will stand upon the highway for all nations. And the riches of the east and of the west will there find their great emporium. And religion reigning even above commerce, in those coming happy days, will fill that long-despised down-trodden city with the glory of the earth; and God 'will extend peace to her like a river; and the glory of the Gentiles like a flowing stream.'

"'Living waters shall indeed go out from Jerusalem,' purging the Dead Sea; and those waters 'in summer and in winter,' not depending upon the clouds of heaven, will be the living waters of the ocean!

"Doubtless the ancient bed of the Jordan was the valley of Arabah. That broad valley 'is one wide waste of sands worked by the winds into driving clouds.' Its boundary rocks 'shew as an old sea-coast, grooved by torrents,

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and worn with watermarks.' And though between the north wind and the south, its sands may be heaped to the height of 485 feet, and thus give drainage to the north and south; yet, how soon would the swellings of Jordan and the rush of the ocean waters by the straits of Azal, sweep off the sand drift of 4000 years, and cause the commerce of ancient ruined Petra, and of Tyre, that overthrown merchant city; to centre in the emporium of the Holy City, the City of Jerusalem. The sea, the Dead Sea, shall receive the living waters of the ocean; and thus shall be formed *the* great pool of Jerusalem, the harbour for the commerce of the world.

"In confirmation of these views, we have various allusions among the omniscient prophecies. Isaiah ii. 2 tells us concerning Jerusalem, 'All nations shall *flow* unto it.' He bids us 'look upon Zion,' (xxxiii. 20, 21.) 'There the glorious Lord (will give) unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby;' for the earthquake cleft among the mountains will be too deep, since the whole land will be lifted up as well as cleft, (as by Zech. xiv. 10,) for any, save steamers, to pass through. 'In the wilderness,' saith Isaiah, 'shall waters break out, and streams in the desert;' and he represents our Creator as saying, 'I will even make a way in the wilderness, rivers in the desert.' The prophet Micah says, 'Behold the Lord will come down and tread upon the earth, and the mountains shall be molten under him, and the valley shall be cleft; the waters poured down a steep place—the valley shall be cleft as wax before the fire.' In that day, when Jerusalem 'shall be established in the top of the mountains, and all people shall *flow* unto it,' 'He shall come even to thee (it) from Assyria, (possibly a railway from Antioch to the Persian Gulf,) and from the fortified cities, (Continental, all fortified,) and from the fortress, even to the river (Gibraltar to Azal,) and from sea to sea, (Mediterranean to Dead Sea and Red Sea,) and mountain to mountain.' While the prophet Joel tells us that 'all the rivers of Judah shall flow with waters, and a fountain shall come out of the house of the Lord, and shall water the valley of Shittim;' a text to which we may again refer, when from the 67th of Ezekiel we read the vision of the holy waters.

"The Dead Sea was once a plain, watered everywhere, before the Lord destroyed Sodom and Gomorrah; as Moses tells us in Genesis, 'even as the garden of the Lord.' This plain he afterwards speaks of as 'the vale of Siddim, which is the Salt Sea,' (Gen. xiv. 3.) Joshua speaks of the Sea of the Plain, even the Salt Sea; and Moses also tells us that this vale or plain of Jordan, though so well cultivated, was full of slime pits. From all which may be inferred, that the Jordan, abundantly watering the cultivated plain, left it upon its onward course by the valley of Edom, the Wadi el Arabah, so quietly, that there remained many stagnant pools or slime pits in the plain. And hence also, considering the width of the valley of Edom, the further inference may be drawn, that the old bed of the Jordan, when thoroughly swept by the rush of the waters of the straits of Azal, will be found to be clear and navigable."

Hints from the Dawning; or, The Creation Story considered under the Laws of Light and Motion. By EDWARD DINGLE. London: Judd & Glass. 1860.

WE do not profess to understand all this book. Some of its statements are quite beyond us; but we give an extract, of which, we daresay, our readers will comprehend something:—

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"It is stated, 'God created the heaven and the earth.' This was the united act of the earlier part of the first day. A created heaven was therefore the womb of the earth in her darkness. It was the 'room' provided for her first draught of light. The earth was herself formed out of nothing, and the only requirement for her infant state in the nucleus was an appointed space in the regions of infinity, wrought and occupied by the eternal God. This was the original appointed expanse for all her ultimate system. This law pertains to this hour as a rule for a great design. First, to clear out, or obtain a spot and space where all the ultimate works will find no older works, a hindrance to the new, and then to make that a boundary definition as the light and glory to the end. No star of the heavens now existing, and created for the benefit of the earth's blessing on the fourth day, but has found a place in that 'Rehoboth.' The first and last banner over the earth is 'love.' On this fact we have the comment of Moses in the general summing up of attestation in evidence. 'Thus the heavens and the earth were finished, and all the host of them.'

"Thus the earth appeared at first in a very primitive state—a state of birth perfectly in accordance with all the analogy established in her system, for the secondary organisms on her bosom; a mere nucleus of matter, perfectly fitted to shew the power and mysterious wisdom of God, in a process of birth and growth. The profound shadow of her future was over her, as a real darkness of state. For all her progress was to be under, and by, the Divine provision, and use of her mistress-fountain of progress—material light.

"The earth is next spoken of, as both 'without form, and void.' These terms have most important meanings bearing on natural generations; but they have no affinity with the modern dream of Chaos or confusion. There can be no confusion in any work coming direct from the hand of Omnipotence. And God is not so confined for means or space as to want one of His old worn-out machines to work up a new one. Such impressions are ignorant insults to His works.

"The classic mythologists, and the modern doctrine of all nature under a metempsychosis of eternal antiquity and process of change, have, by foisting this insulting interpretation of the terms here used, much damaged the process of reading this chapter in union with discovery. Those who get the laws of creation into an ideal chaos at first start, are not likely to make much progress in science or revelation.

"In the terms 'without form, and void,' we have before us the first created demonstration, or seed of the great man-system, of whose fulness in perfection, both in moral and physical progress, Ezekiel saw in 'the likeness of the glory of the Lord,' where man is seen in Jesus the centre of attraction, master, and final purpose by the Father, Word, and Spirit, among the wheels within wheels. One God involves that the whole was unique. A germ may be ever so unformed and primitive in the womb of time; but while in personal inertia, it may have its first proper state, native heaven, and be a proper seed, without a prior state of confusion or beauty, it must be a very first and real beginning, or the programme is of a mere entail and use, and not a creation declared in its real generations from the hand of God.

"With the earth in this stage, there is one property all nature shews as divinely entailed by the fact of existence—*i.e.*, gravity. This law is the fundamental one of all organic progress in the earth and her fruits. It cannot be ignored in any part of the system. To lose it would be to lose all fellowship with the law of generic procession.

"It is known to be a fixed law, by the discovery of Kepler, dependent on mass of matrix and distance. But the possession of one property, or subjection under it, does not give power, which is ever by the intercommunion of different properties. It is simply the law of the body-existence and inertia. A snow-flake or icicle under the powerful collapse of polar condensing gravi-

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tation, is simply drawn into uncertain points and angles, according to the measure and weight of body, until the fall of light resolves it to fulness of form as the globule fit for cohesion with that stream.

"The moral idea in this law is most important, and in the name still shews, the man who believes, capable of giving correct titles to the things God brings before him to that end. It teaches the idea of the law—natural claim—power in a given, primitive, moral purpose, by the Creator, to draw on him, means to this end, in beauty and glory. Thus the first state of the creature, and the best for a beginning, is to be just out of nothing, and be but little other, for God to shew a procession of works, and to teach a progression of thoughts of His love.

"The two laws of gravity, mass and distance, shew the idea of a requisite regulating consistency, in a given power to draw on the bank of infinite resource, and the need of a rule of openness, or a wide distance in the possible progress, from first state to the last.

"Gravity is therefore a Physical Morality, avowing in every grain of dust, as a first law, the eternal and infinite claim of God to draw all things to Himself, and progress them to His end; as He has given this, as the first working power in the 'Self' desire or vacuum draft of all corporate forms in the system. All material properties are deputations to shew the Lord.

"It is a well-known law of all mechanics, that to find a body, and yet create in it a vacuum, is the first means to display the elasticity of agency, to an end; and the best to make it, an unmixed experiment clear of all doubt of intrusive matter or details. And the more crude the original means found, the more skill in the architect, if by royal combinations a master result be obtained.

"Does not our God know how to go to work, to shew forth His own purposes, and write out the Word Creator as 'Wonderful?'

"Perfectly still was the earth as first created and thrown in space, under her own inertia, but God had made it, and thus she could with the still small inaudible voice of gravity, call on Him who made, to shew the purpose in a means of progress, consistent to a worthy end. But here is the meaning of the first pause in the Mosaic statement. The claim was ordered, felt, and owned. 'And the Spirit of God moved (or brooded) upon the face of the waters.'"

The Book of Psalms; with an Exposition, Evangelical, Typical, and Prophetical, of the Christian Dispensation. By W. Wilson, D.D., Vicar of Holy Rood, Southampton, and Canon of Winchester. 2 vols. London: James Nisbet and Co. 1860.

The Church of God is never weary of the Book of Psalms; and we suppose expositions of this Book, like visits to the Holy Land, may be published from year to year without any risk of wanting readers. Every man of God has found his soul peculiarly at home in some of the Psalms. He has at times felt the special adaptation to his case of some of the holy breathings, and strong cries, and plaintive musings, and joyful thanksgivings and adorations.

In those Churches where it is the custom to adhere very closely to the Psalms in the department of praise, it has been observed that the minister's cast of mind often appears very curiously in the portions which he is wont to select for singing. Thus one minister, whose turn of mind is for systematic divinity will, if he turn to the 89th Psalm, be sure to select the opening verses that sing of the *Covenant;* while

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another, who delights in pressing the gospel on his hearers, will select ver. 15, and onwards, because of "the joyful sound;" and another, who is fond of the Old Testament garb of the truth, will give out for praise some such verses as ver. 12, that speak of Tabor and Hermon. We could name ministers whose characteristic turn of thought has been thus exhibited. So also we could name one who has, during a long ministry, been noticed to be peculiarly apt to revert to Ps. xviii. 16, &c., and Ps. lxxvii. 7, &c., and Ps. lxxxi., as his favourites; and another whose people knew that something was burdening his mind by his giving out as the commencing psalm Ps. lxxiii. 23, &c. But we are wandering from the book that lies open before us.

Dr Wilson's exposition is sound in doctrine, savoury too, and sensible, and is spiritual everywhere in its tone. It is brief, however, has not much freshness, and scarcely ventures on an original view. The *prophetic* element in it is very scanty, except in reference to the *first* coming of the Saviour, and the author is not a Premillennialist. The accuracy of some of his suggestions that involve reference to the Hebrew may be questioned, *e. g.*, his translating Ps. xcvi. 6, "*Vigour* and majesty," instead of "*Honour*." We think, too, he might have found more of Christ in the Psalms than he has done. But the reader is sure to light upon valuable remarks. Thus, Ps. xxvii. 8—

"'*Seek ye my face; my heart said unto thee,' &c.* The language of the Psalms has much to do with the heart,—the heart of God to his own, the heart of the faithful towards God, the heart of God in respect of the wicked, the heart of the wicked against God and God's people, the heart of the pious, fervent in love to their own enemies and the enemies of God; at the same time fervent in zeal against their wickedness. There might be gathered from the Psalms only a history of the Divine heart, and a history of the human heart. *Burkius* in loc."

Again, in Ps. xxxi. 22—

"'*I said in my haste;*' lit., 'In my hurried and rapid flight.' Whether the expression refers to any real flight or not, it shews how much of trembling anxiety and fear there was in his case, concealed under the strong faith and confidence he had before expressed."

Again, in Ps. cxxxix., as to its general drift. It is uttered as something to warn, but rather,

"David contemplates under the guidance of the Spirit the omniscience and omnipotence of his *Covenant-God.* The survey of this extensive subject is calculated to support the Church under oppression and persecution, and to purify and console the believer under all his trials."

Once more, Ps. cxxx. 3, 4—

"The depth of affliction seems to let down the eye of God upon the soul, as the depth of a well or cavern makes us to see those stars in the firmament which are not visible in the brightness of the day."

We said that the author is not a Premillennialist; nevertheless his hope looks forward to the New Heavens and New Earth; for in Ps. cxlviii. 14, we hear him exclaim:—

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"When creation is restored to that state worthy of Him who framed it; when the new heaven and new earth come forth after the last judgment; when the earth shall cast out her dead; when all the bondage of corruption, under which this world has so long groaned shall have been broken, and the world becomes a fit habitation for a redeemed and glorified Church—heart has not conceived what that state will be!"

The Day of the Lord, the Dissolution of the Earth by Fire, and the New Heavens and the New Earth of St Peter and St John, in connexion with various other Details, Millennial and Postmillennial. By GEORGE OGILVY, Esq. London: J. Nisbet & Co. 1860.

THOUGH not quite concurring in all the details of Mr Ogilvy's exposition of the concluding chapters of the Apocalypse, we have read his volume with very great pleasure, and are thankful to him for many suggestions. We cannot help thinking that the 21st and 22d chapters of the Revelation describe both the millennial and the eternal state of things. There are expressions there which can apply only to an imperfect state, such as the millennial; there are others which can only apply to a perfect state, such as the eternal. Our conclusion is, that, like the Messianic Psalms, it is a double prophecy, receiving a partial fulfilment in the former state, and a complete fulfilment in the latter. The 18th Psalm, for instance, is a case in point. It is David's psalm, and it is Messiah's psalm. You cannot rightly interpret it by overlooking or excluding either of these aspects. You must view it in both. So with the description of the new heavens and new earth. The millennial kingdom is the first stage; for then "creation is to be delivered from the bondage of corruption." Isaiah warrants us in calling this "new heavens and earth;" but the eternal kingdom is the perfect filling up of the prediction. We have never been able to see that the coming down of the new Jerusalem from heaven means its actual descent to earth, so as to become the substitute for the terrestrial Jerusalem. This is *assumed* by some, but the Scriptures do not say it. There is no hint anywhere of the sweeping away of the earthly city to make room for the heavenly. If we keep both Isaiah and the Apocalypse in view, and place them side by side, we shall incline to believe, that even in the eternal and perfect kingdom, there is to be an earthly and a heavenly city, a lower and an upper chamber in the palace of the great King. The conjunction of the two (not the abolition of one) is the perfection of the kingdom.

But Mr Ogilvy's book is well worth the reading, and will repay the reader's pains, although he may not agree with it all. We quote two pages from the close of the fifth section:—

"We think that on a careful consideration of the whole subject the following conclusions may be safely drawn:—

"1. Although nowhere *expressly* stated in Scripture, in so far as we are aware, that any *righteous* dead shall be raised to life eternal, at the last or

general resurrection, nevertheless, it would appear from some of the foregoing passages, in reference to restored Israel, God's chosen people, that they will be subject to death, though at an extremely advanced or antediluvian age; and if so, it follows of necessity that they must arise at the final resurrection.

"2. It appears still more clearly, that although, in a general sense, restored Israel shall 'be all righteous,' yet that *individuals* amongst them shall be cut off because of sin or personal transgression in the millennial age.

"3. With respect to the Gentiles living in that age, they are threatened with extensive *national* judgments, in the event of rebellion or disobedience; such as famine consequent on a want of 'rain,' 'plague,' or pestilence; and it is even declared that they '*shall perish*,' and '*shall be utterly wasted*.' And this, to say the very least, implies the *possibility* of death in a very extensive sense.

"4. This is still further confirmed by the fact of great 'numbers' of those nations being destroyed by fire from heaven on their final apostasy at the close of the millennium, which implies temporal death, preparatory to the great judgment. And—

"*Lastly*, Death cannot be said to be finally *destroyed*, before the termination of the great 'day of the Lord,' when Hades, and the grave, and the sea, shall finally yield up their dead, at which time that *last* enemy of man shall cease for ever, and '*there shall be no more death*.' The *abolition* of death is therefore *post*-millennial.*

"What blessed words of comfort does the promise of a coming resurrection out of death afford to those 'who are in bondage all their lifetime through fear of death,' and which has followed them as a shadow, and tracked their course from the cradle onwards through every step—ever uncertain when he may grasp his prey! What blessed assurance of immortality and final restoration to Adam's fallen race of more, far more than original blessing,—all purchased through the atoning blood of our Elder Brother, the second Adam, and freely and graciously conferred on all true believers through *faith* in His finished work!"

"*Come Out*," *or* "*Go Out*:" *an Explication of Revelation* xviii. 4, *according to the Douay Version. Addressed to our Roman Catholic Brethren of Great Britain and Ireland.* By the Rev. BOURCHIER WREY SAVILE, M.A. London: James Nisbet & Co.

MR SAVILE has spoken pointedly, calmly, and solemnly in this pamphlet; besides having gathered together a great deal of striking information. We take a page in reference to the teaching of the Romish Church on the duty of murdering heretics:—

"Let the following testimonies decide what has been *the teaching* of the Church of Rome on this subject:—In the Decretals of Pope Gregory IX., we read, that 'heretics are to be handed over to the secular power;' according to Pope Lucius III., that 'heretics are to be exterminated;' according to Pope

* "Although the *first* resurrection is peculiarly designated the 'resurrection unto life,' the 'resurrection of the just,' being the resurrection of the bride of the Lamb unto a special glory, it does not therefore follow that at the general resurrection, or 'resurrection of damnation,' *none* shall be raised unto life. A *general* term does not necessarily exclude exceptions—of which there are many examples in the Bible."

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Innocent III., that 'persons are absolved from the oath of allegiance to heretics;' according to Pope Gregory IX. In the 'Magnum Bullarium Romanum,' we find a Bull of Pope Honorius III., in the thirteenth century, 'confirming the Emperor Frederick II.'s laws for the extirpation of heretics' —in the following century, a Bull of Pope Boniface IX. exactly to the same effect—in the fifteenth century, a Bull of Pope Martin V. for 'the punishment of heretics'—and in the sixteenth, a Bull of Pope Paul IV. calling into exercise 'all the persecuting decrees, acts of councils, and Bulls against heretics and schismatics, which had ever been enacted or promulgated.' In the 'History of the Sacred Councils,' by Labbæus and Cossartius, we learn that the fourth Council of Lateran, A.D. 1215, decreed 'the extermination of heretics'—that the Council of Constance, A.D. 1418, decreed that 'heretics were to be burnt alive,' which decree had been previously enforced in the burning of the two Protestants, John Huss and Jerome of Prague, by the same Council—and that the Council of Sienna or Paris, A.D. 1527, exhorted Christian princes to exterminate heretics.' We learn from writings of her approved doctors, the definition which the Church of Rome gives to the title of '*heretics*,' viz., 'Christians such as Lutherans, Calvinists, who are unfaithful to the doctrines of the Church' of Rome. And in Devote's 'Jus Canonicorum' (we believe this is the latest Roman Catholic writer on the Canon Law, *whose work is now in use in England,*) it is laid down, that '*everything* contained in the decretals of Gregory IX. is law,' which teaching is endorsed by the canonised saints, Thomas Aquinas, Alphonsus Liguori, and Alphonsus à Castro, the latter of whom says, 'The last punishment of the body of heretics is *death*, with which we will prove, by God's assistance, heretics ought to be punished. It is abundantly plain that it is not a modern invention, but that it is the ancient opinion of wise Christians, that *heretics ought to be burnt.*' Hence we understand the meaning of the excommunication contained in the celebrated 'Bulla in cœnâ Dei,' issued by Pope Pius III., A.D. 1536, and which is read every Maunday Thursday in the presence of the reigning Pontiff: '*We excommunicate and curse,* on the part of God Almighty, Father, Son, and Holy Ghost, by the authority also of the blessed Apostles, Peter and Paul, and by our own authority, *all heretics, under whatever name they may be classed*—also schismatics, and those who pertinaciously withdraw themselves or secede from obedience to us, and to the Roman Pontiff for the time being.' Are we wrong in considering that the Church of England is more in accordance than the Church of Rome with the teaching of our Divine Master, who hath said, 'Love your enemies, bless them that curse you, do good to them that hate you: and pray for them that persecute you and calumniate you'—(the Douay version omits the clause, 'bless them that curse you,'—which the *textus receptus* gives, as the weight of evidence is in favour of its retention) —when, on the day following Maunday Thursday, she instructs her members to pray, 'O merciful God! *have mercy* upon all Jews, Turks, infidels, and *heretics;* and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under one shepherd, Jesus Christ?' That the Church of Rome has too faithfully acted up to her terrible teaching on the subject of 'exterminating heretics,' the pages of those distinguished Roman Catholic historians, Bzovius, who continued the Annals of Cardinal Bellarmine, Sismondi, Fleuri, Llorente, Dr Lingard, &c. &c., most mournfully testify. On this head, humanity would fain plead for silence, as the facts are too numerous to be detailed, too well known to be doubted, and too horrible to be repeated. It appears almost incredible, that the massacre of so many thousand human beings as took place in France on St Bartholomew's Day should have elicited such cruel exultation as escaped the lips of him who claimed to be 'the Vicar on

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earth' of the meek and lowly Jesus. Yet history too clearly testifies, that on the news of that most horrible event reaching Rome, Pope Gregory XIII. went in public procession to church to praise God for that deed of blood—that he congratulated the King of France on an exploit which he described as being 'so long meditated and so happily executed *for the good of religion*'—that he caused a medal to be struck, in perpetual remembrance of the action, bearing on one side his own image and superscription, and on the reverse an angel bearing a cross engaged in slaughtering the Protestants, with the inscription 'Ugonottorum Strages, 1572,' which is to be purchased in Rome at the present day—that he further ordered an artist to execute three paintings, representing the deed, as ornaments for his own palace of the Vatican, where they still remain, to excite 'the wonder' of the beholder, and to testify to the truth of the prophecy concerning 'the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." *

The Song of Songs: An Exposition of the Song of Solomon. By the Rev. A. Moody Stuart. Second Edition. London: James Nisbet and Co. 1860.

This volume is likely to last. Respecting some of its interpretations there may be doubts; but there will be no doubt at all as to the general excellence of the book. Christians will read it with refreshment, nor will critics turn away. This second edition contains marks of careful revision, and is greatly improved in all respects. The conclusion of the Exposition is very suitable to our pages. The title of the section is "The Last of the Four Mountains," referring to the closing verse:

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* We append as a note the following paragraph in reference to the "seven-hilled city":—"Because 'the great harlot,' as we have before seen, is represented 'sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns,' which heads are said to signify 'seven mountains, upon which the woman sitteth.' In St John's age there was but one great city in the world, built upon 'seven mountains,' viz., Rome. The name of each of the seven hills is well known; and by the great Roman poets of antiquity, Virgil, Horace, Ovid, Martial, and many others, it was invariably called 'the seven-hilled city.' In the present day, a Roman poet of less note has adopted similar phraseology, when speaking of the 'Eternal City:'—

'The golden roof, the marble walls,
The Vatican's majestic halls,
The note redouble, till it fills
With echoes sweet *the seven hills.*
God bless our Pope, the great, *the* good.'

Plutarch mentions the national festival of the 'Septimontium,' which Varro explains was 'named after the *seven mountains* on which Rome was built;' and the ancient coins represent Rome in a similar manner. While, therefore, it is evident that the city of Rome is here referred to, Protestants believe that it cannot refer to *heathen* Rome, as some writers in defence of the Church of Rome would have us understand; because, as we shall presently see, the prophecy represents the city *after* the fall of heathen Rome, and not *before* it, and therefore it must necessarily refer to Rome in a different condition from that which existed when St John wrote the Apocalypse."

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"*Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.*—In a book in which there is introduced so great a variety of aromatic plants, is there also in this mountain-roe amongst the spices a reference to precious perfumes found on earth? The allusion may be that which is supposed by some of the older writers, of the roe being perfumed by the aromatic shrubs amongst which it feeds; but may not the literal roe on the spicy mountains be found in the musk-deer? Musk is one of the most powerful of all perfumes, is highly valued in the East, and both the perfume and the deer from which it is taken were probably well known to one so conversant with natural history as Solomon. The musk-deer is similar in size, and in other respects not unlike the roe; it is specially the roe of the mountains, for its habitation is in the Asiatic Alps; and fragrant with its precious perfume while leaping on the summits of the lofty hills, may it not form the outward emblem in this roe or young hart on the mountains of spices?

"As there are four gardens, so there are four mountains in the Song; the mountains of Bether, the mountains of the leopards, the mountain of myrrh, and the mountain of spices. Other mountains, such as Gilead and Carmel, are introduced as images, but there are only these four that form part of the narrative or structure of the Song; for the undefined mountains at the commencement of the second Canticle are the same as the mountains of Bether towards its close; while Lebanon, Shenir, and Amana, from which the Bride is invited to come, are the hills of the lions' dens, and the mountains of the leopards. The mountain of spices, in this last verse of the Song, must be distinguished from the mountain of myrrh from which the Bridegroom has already returned, and must of necessity constitute a fourth mountain in some respect; although we are disposed to identify it with the hill of frankincense, taken in distinction from the mountain of myrrh.

"There is no reference to spice mountains of any kind, till the Bridegroom announces on the approach of evening, that He is about to rest on the mountain of myrrh till the morning. The previous mountains, over which He is to leap like a roe, are only mountains of Bether, or hills of division; of division between us and God, or division between us and Christ. They are mountains of holiness and righteousness in Jehovah; His justice like the great mountains, His truth rising to the clouds, and all dividing us from God and from peace. Jesus surmounts all those mountains in His meritorious life and death, and the mountains of Bether are converted into mountains of spices; most fragrant to the Father in heaven, and full of sweetest perfume for men on earth. Next come the hills of the lions' dens, and the mountains of the leopards; mountains of sin, of the world, strongholds of Satan. Jesus assaults these strongholds and takes them, binds the strong one that kept his prisoners in his dreadful den, breaks our chains, opens our dungeon doors and invites us, 'Come with me, my sister, my spouse, from the lions' dens, and from the mountains of the leopards.' These mountains, also, are turned for Christ and His people into mountains of fragrant spices; for 'through death He hath destroyed him that had the power of death, and out of the strong one hath come forth sweetness;' bruised foes have been made a fragrant footstool for Christ and His redeemed. The third mountain is the mountain of myrrh, which is certainly the sepulchre on Mount Calvary where Jesus lay embalmed as in a vast heap of myrrh and aloes, brought by Nicodemus and his friends. The Bride expressly calls that mountain 'a garden;' and speaks of it not at all as she now does of the mountain of spices, but as implying depth as well as height, when she says that He 'has gone down to His garden to the beds of spices.' But from the time when the Bridegroom says, that He 'will get Him to the mountain of myrrh and the hill of frankincense,' He has given no intimation whatever in the Song where He is to abide till He returns for the marriage; yet just as the Bride knew before, that He had gone down to the

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'garden of spices,' she knows now that He is tarrying on 'the mountains of spices,' and entreats Him to descend from their lofty summits. We therefore conclude, that the Bridegroom makes a double intimation in the 'mountain of myrrh and hill of frankincense.' In His brief returning interview He had come from the 'mountain of myrrh;' but He has gone again, and whither?—'to the hill of frankincense;' and therefore she now entreats Him to come down from this 'mountain of spices.' A double mountain He spoke of, and a rest on each; a double night of absence from the Bride on earth, first in His death and now in His ascension; a double rest, first in the grave and now in heaven; and a double morning, first of His own resurrection, and then of His appearing again in glory, in the morning of the resurrection of all that are in their graves.

"Jesus is now on the hill of frankincense, standing on the fragrant mountain of His own finished work, an High Priest consecrated for evermore; and from that mountain continually 'much incense' is given to Him, and 'it ascends out of His hands with the prayers of all saints.' Saints on earth rejoice, because He is on the mountains of spices; because the fragrance of His merits and death is like the 'great mountains;' because there are sweet odours enough to burn perpetually night and day before Jehovah, much incense offered, and a vast cloud of fragrance ascending without ceasing. These mountains of spices are more fragrant than our sins are offensive, as the high and holy Servant and Sufferer is greater than the merely human transgressor; these mountains of spices are greater than the mountains of our sins, as the heavens are above the earth, and as the hill of God is higher than 'mountains of leopards and dens of lions.'

"But although it is profitable for us that Jesus has departed; and although by the Spirit we now enjoy more of His true presence, than when He was seen by His disciples on earth with less enlightening power of the Holy Ghost; yet the Bride desires not that the Beloved should tarry for ever on these fragrant mountains, but that He would descend from them to her like a roe or a young hart, 'Make haste, my Beloved, and be like a roe or a young hart on the mountains of spices.' Jesus is beautiful like the mountain roe in her eyes, not feared, not shunned, but loved and desired; swift like the young hart are His feet, yet not too swift for her longings, but beautiful in their speed. The Bridegroom seems to tarry long, but when He that cometh shall come, He comes and does not tarry. 'Behold, I come quickly; surely I come quickly: Amen. Even so, come, Lord Jesus."

Is Christ Divided? or, What is Schism. Stewart's Appeal to the Brethren. London: Pewtress and Co.

Our statements on Darbyism, in a former number, were thought by some too sharp. We are sorry if we exceeded the limits of truth and love; but the only thing in the article, to which, on re-perusal and reconsideration, we think exception can be taken is this, that there was some want of proper discrimination in the charges. The body ought not to have been accused of what was true only of a part, even though that part might be a considerable one.

Mr Stewart, who is one of the brethren, has published an "Appeal" in reference to certain proceedings among them, and we think it only due to ourselves to give one or two extracts, from which it will be seen how very moderate were our statements in comparison with those made by one of themselves. It is sad to see brethren thus falling out by the

way, and speaking hard things against each other, however true they may be.

"First slander entered on her secret and epistolary mission, and poured her tales of defamation into thirsty ears, and between the ear and tongue there is a natural canal. 'The tongue is full of deadly poison,' and drugs, like the snake, the victim with its slime it destines to devour. And this is man. 'Who taketh not up an evil report against his neighbour,' seems to have been forgotten in our 'creed,' for at length you must know the Brethren have 'produced a creed—their code of principles!' Whither are we bound? Up to this time we used to be contented with the Bible. Now we are gravely schooled, by not the highest authority amongst us either, that we have been all in this quite wrong, and henceforth your ways are to be governed by what these erudite theologians call 'our principles,'—substituted for the Scriptures, unintentionally it is to be hoped. But so it is. Now, beloved, let me ask you how long are we to tolerate such assumption, such invasion of the authority of Christ? If we do not take heed we shall soon have to surrender either our consciences to the dogmas and decretals of the Priory, or bite our chains. Take heed!

"But what is it all about—these doings in Jersey? Well, I do solemnly believe that it is a barefaced piece of hypocrisy. The people are deceived. In general, the dear Brethren in London seem in their warmest moments to have been quite sincere. They have been fighting for the truth, and hewing down this formidable man of straw, whom imagination had modelled as a monster. But, unfortunately, they knew not for whom or against what they fought. It reminds me of the Irish peasant who, having seized a pike, in 1798, was breathlessly rushing to the fray, when a friend quietly asked him, —'What are you fighting for, my fine fellow?' 'For gineral emancipation,' was Pat's reply. 'And what is that?' again was demanded. 'Some great Gineral or other, your honor.' I speak not in lightness. There is almost as much reason in the one case as in the other. It is not the dear brethren that I blame, but their misleaders, who had their cue, and understood their cards. But are there no proofs against the one assailed? No, my dear brother or sister, none. Not even an accuser. What! no accuser—nor trial, judge, jury, proof, or conviction—no judicial inquiry. Then how comes there to be condemnation and a penalty? That is the mystery. A public act of defamation is published—issued—in your name against an aged and honoured servant of Christ—a man much used of the Lord—convicted of no sin or crime, and mark it well—uttered in *your* name. Are you prepared to sanction such an outrage? This it is for you to decide before God. But if there was no proof, no trial, no scriptural meeting, how was this brought about? Through the 'cunning craftiness of men whereby they lie in wait to deceive,' aided by the counsels and appeals of plausible sanctimoniousness. It was a nefarious deed! Had I the genius of Machiavelli, I might worm out the sinuousity, or the guile of Tallyrand, describe it, but as I am not endowed with either the one or the other, I shall only consign the conspirators to 'the charity of silence.' The 'deeds of darkness' cannot bear the 'light.' . . . .

"The two letters issued in the name of the meeting of 4th January, claim our brother Mr Darby for their fabricator. Six other brethren are said to have drawn them up, or had some hand in doing so; but these unsuspecting men were really the tools and dupes of craftier design. Is this true? Call upon the six brothers who signed these letters to point out the passages which they composed. And, if 'it was the wish of the meeting that the letters should be sent signed by those who had drawn them up,' how comes it that Mr Darby's name is not attached? Had he nothing to do with 'the drawing up?' Ask him why. No. He finds convenient shelter behind

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these six unsuspecting men. Or why did not Dr Cronin sign? Was he innocent of 'the drawing up?' Why, again, was the letter smuggled into Jersey, defamatory, as it is, of my name, unknown to me? In order that it might effect the purpose of slander before I could counteract it by denial. And will you believe it, brethren, that I never was furnished with a regular copy of that letter, although it was sent to Guernsey with a promise from Mr Darby that it was from thence to be sent to me. It is true I *demanded* a copy and obtained it. But that was due to myself, and not to my traducers. But 'God taketh the wise in their own craftiness.'

"I took the earliest opportunity as soon as I had heard of the issue of that letter to protest against it in a public way. I went down to the London Bridge meeting—not that I recognise that meeting save as a medium of communicating with the several gatherings in and around London—and there I pronounced my condemnation of the letters, and 'repudiation of the discipline in London,' of which these letters are the offspring. That was my judgment then; it is my judgment now. And if in this I have failed, let my failure be proved, and judged before the Church of God.

"As to the letter addressed to myself, it begins with a slander. I have written several times in a gracious and solemn way, to the six brothers who signed it, calling upon them to retract or to prove their accusations, but in vain. I have received nothing but *evasion*, and in one instance positive insult, which, when called upon, I shall shew. But not only have my remonstrances been treated in this ungodly way, in violation of the precepts and principles of the Word of God, but even of common justice and decency; the remonstrances, and warning, and entreaty of several brethren, though presented in the most gracious and brotherly way, have practically been treated with similar contempt. . . . .

"I cannot quite accept the interpretation put by our gracious brother, Mr Culverhouse, upon Mr Darby's conduct on that occasion. I am glad that he added the word *apparent* to 'simplicity.' If I know the article to be contraband, I see no grace in seeking to justify the smuggler. The two letters of which Mr Darby is the author, are proof sufficient as to the aim and object of the writer. Had he even had the courage to confront me, it might be urged in mitigation; but his sheltering himself behind six unsuspecting men, and putting them forward as a stalking-horse to take a surer aim, betrays a treachery demanding pity, but beneath contempt. And I say, that unless Mr Darby recall these letters, and thereby confess his sin, he forfeits his claim to our confidence as a man of principle.

"I should here add, that I do not for a moment suppose that Mr D. was actuated by any personal unkindness towards me—I know not why he should. I have ever been his kind and faithful friend and brother. No; it was quite another motive prompted him. He took the *management* of it into his own hands,—first framed the *sentence* under which I was to die—brought it into court—and then called upon the jury to ratify it—a sentence without a conviction, or even a trial, and given to the Church and the world with a plausible but usurped and false authority.

"When Napoleon doomed the Duc d'Enghien to destruction, he added to his perfidy the mockery of a trial; and so on that 'terrible night' they led him to the trenches of Vincennes, and there and then shot and buried him in the grave which had been already dug by the hands of his assassins for their victim. Yes, they buried him, and all was 'hush'—it was now 'a thing of the past.' Ay, but the spectre of that crime haunted, with the echoes of its footfalls, Napoleon to his dying hour.

"When Stephen was led to execution, the high priest had the decency to ask, 'Are these things so?' And Pilate had sufficient conscience left to wash his hands before the multitude, saying, 'I am innocent of the blood of this

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just person;' 'for he knew that for *envy* they had delivered Him;' but in the case before us had truth and honour forsaken the earth? Dr Cronin, who *acted* in the character of 'Savary' on the occasion, sanctimoniously appealed, —'If thou let this man go, thou art not Cæsar's friend.' The hypocrisy in the one case is as bad as in the other. But 'corporations have no conscience;' and ecclesiastical the least of all. I have been familiar with ecclesiastical courts, the intrigues of councils, and the tact of party, but I do not believe that any religious body could be found—unless it be the Mormons—where such a wanton outrage could be offered with impunity to truthfulness and honour. *From the persecutions of the Romish priests you may appeal to the civil magistrate, but among the Brethren there is no redress. Hence the common adage, 'You need never look for justice from the Brethren.'*"

"The discipline among the Brethren in London is in a low and unscriptural condition.

"A few individuals have seized upon the rule, and maintain their seat, not by spiritual power, but by keeping the saints in ignorance of facts."

These extracts from Mr Stewart's pamphlet fully justify our former remarks; and serve as our apology for any apparent unkindness towards any of our fellow-students of the prophetic Word.

Auswahl Altchristlicher Lieder vom zweiten bis funfzehnten Jahrhundert. Im Urtext und in deutschen Uebersekungen. Mit lebensgeschichtlichen Skizzen und erläuternden Anmerkungen. By FERDINAND BAKLER. Berlin. 1858.

THE first part of this volume is a collection of German translations from the Latin, and the second part consists of the Latin Hymns themselves, 140 in all. The work somewhat resembles Dean Trench's "Select Latin Poetry;" only it is not quite so "select," some feeble and some idolatrous rhymes disfiguring its pages here and there. We choose first the hymn on the Day of Judgment:—

> **A**pparebit repentina dies magna domini
> Fur obscura velut nocte improvisos occupans.
>
> 2. **B**revis totus tum parebit prisci luxus saeculi,
> Totum simul cum clarebit praeterisse saeculum.
>
> 3. **C**langor tubae per quaternas terrae plagas concinens,
> Vivos una mortuosque Christo ciet obviam.
>
> 4. **D**e coelesti iudex arce, maiestate fulgidus,
> Claris angelorum choris comitatus aderit:
>
> 5. **E**rubescet orbis lunae, sol et obscurabitur,
> Stellae cadent pallescentes, mundi tremet ambitus;
>
> 6. **F**lamma ignis anteibit iusti vultum iudicis,
> Coelos, terras et profundi fluctus ponti decorans.
>
> 7. **G**loriosus in sublimi rex sedebit solio,
> Angelorum tremebunda circumstabunt agmina.
>
> 8. **H**uius omnes ad electi colligentur dexteram,
> Pravi pavent a sinistris hoedi velut soetidi:

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9. **I**te, dicit rex ad dextros, regnum coeli sumite,
Pater vobis quod paravit ante omne saeculum;

10. **C**aritate qui fraterna me iuvistis pauperem,
Caritatis nunc mercedem reportate divites.

11. **L**aeti dicent: quando Christe pauperem te vidimus,
Te rex magne vel egentem miserati iuvimus:

12. **M**agnus illis dicet iudex: cum iuvistis pauperes,
Panem, domum, vestem dantes, me iuvistis humiles.

13. **N**ec tardabit et sinistris loqui iustus arbiter:
In gehennae maledicti flammas hinc discedite;

14. **O**bsecrantem me audire despexistis mendicum,
Nudo vestem non dedistis, neglexistis languidum.

15. **P**eccatores dicent: Christe, quando te vel pauperem,
Te rex magne vel infirmum contemnentes sprevimus.

16. **Q**uibus contra iudex altus: mendicanti quamdiu
Opem ferre despexistis, me sprevistis improbi.

17. **R**etro ruent tum iniusti ignes in perpetuos,
Vermis quorum non morietur, flamma nec restinguitur,

18. **S**atan atro cum ministris quo tenetur carcere,
Fletus ubi mugitusque, strident omnes dentibus.

19. **T**unc fideles ad coelestem sustollentur patriam,
Choros inter angelorum regni petent gaudia,

20. **U**rbis summae Hirusalem introibunt gloriam
Vera lucis atque pacis in qua fulget visio.

21. **X**PM. regem iam paterna claritate splendidum
Ubi celsa beatorum contemplantur agmina.—

22. **Y**dri fraudes ergo cave, infirmantes subleva,
Aurum temne, fuge luxus si vis astra petere.

23. **Z**ona clara castitatis lumbos nunc praecingere,
In occursum magni regis fer ardentes lampades.

We choose another less-known, but really beautiful hymn, "The Sigh of the Dove," *i. e*, Christ's Dove:—

Ecquis binas
Columbinas
Alas dabit animae,
Ut ad almam
Crucis palmam
Evolet citissime,
In qua Iesus
Totus laesus
Nobis dat refugium,
Praesentatis
Ad hoc gratis
Quinque plagis vulnerum.

2. O insignis
Amor ignis,
Cor accende frigidum;
O divini
Vis camini,
Cor consume carneum;
Fac me tecum
Permanere,
Fac me te diligere;
Da coniungi,
Da defungi
Tecum, Iesu, vivere!

3. Per felices
Cicatrices
Precor et per sanguinem,
Perque trucis
Necem crucis,
Fac me tuum militem!

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Dum hic certo,
In aperto
Tuo corde me insere,
Ut columbam
Gemebundam
Petrae in foramine.

4. Haec caverna
Sit aeterna
Mei cordis mansio,
Hic quiescam,
Hic senescam,
Hie morando moriar,
Ut supernae
Et paternae
Consors fiam gloriae,
Qui amati
Vulnerati
Non recessi latere.

The Early Religious History of Britain. By JAMES SMITH, Jun. London and Edinburgh: T. Nelson & Sons. 1859.

THIS is a little work containing a great deal of useful and interesting information. We quote the last chapter, as containing reference to some prophetic points:—

"The foregoing narrative closes, for the most part, the known religious history of Ancient Britain; for, the British Church, thus weakened and reduced, no longer interposed an effectual barrier to the encroachment of the Papal See. Gradually, but effectually, Romish ascendancy became general in these Islands; until Wycliffe, and others of the Reformation fathers, were instrumental in turning back the Babylonian tide.

"At no period, however, did the ancient Christianity of our country altogether expire. The mountains of Wales, its caverns, its very holes and corners, secured it from extirpation. In Scotland, in the Islands of the North Sea and English Channel, and in some parts of England itself, our primitive Christianity continued to be cherished. To this day its footprints are seen, and its influence is felt. Nor was there any period of Britain's political subjection to Romish superstition, but the Lord reserved unto Himself His thousands who would not bow the knee to Baal; 'which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands,' (Rev. xx. 4.)

"The struggles of 'pure religion and undefiled' with Babylonianism and Infidelity, have not yet reached their end. The severity of that struggle has, probably, yet to exceed everything in our past religious history. Babylonianism in the Church, infidelity in the world, and worldly politics in the state, are a threefold cord, not easily broken, by which the devil continues to draw mankind into subjection to his will. 'These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful,' (Rev. xvii. 13, 14.)

"Much of prophecy has yet to be fulfilled. The great whore has not yet waxed feeble and infirm through age. The false prophet still deceives his many millions with his lying tongue. Nor is the beast yet taken, although doomed. Rev. xix., xx., and much of the 18th chapter, have yet to receive accomplishment. They are prophetic now, but shall be historic ere many ages have passed away.

"But 'the battle is the Lord's,' (1 Sam. xvii. 47.) The conflict hastens. In it Britain shall take a conspicuous, if not a leading part. The issue is not doubtful. The cross shall overthrow the crucifix and crescent. Reason and Revelation shall receive the homage so mischievously accorded to tradition, unbelief, and error. Superstition shall be succeeded by devotion, upon the throne of the human heart. Sensuality shall disappear before the wide-spread

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influence of the Spirit from on high. The combat may wax fierce, but we know 'it shall be well.' Despotism on the one hand, perhaps democracy on the other, may precipitate the bloody battles of the latter days. But says Jehovah,—'Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! for it shall be ill with him; for the reward of his hands shall be given him,' (Isa. iii. 10, 11.)"

The Annotated Paragraph Bible, containing the Old and New Testaments, according to the Authorised Version, arranged in Paragraphs and Parallelisms, with Explanatory Notes. London: The Religious Tract Society. 1860.

It is impossible for us to go into details in noticing this work; its notes being so very numerous as to preclude our criticising them specially. But we may say this, that the volume is a beautiful specimen of typography; that its arrangement into paragraphs and parallelisms is excellent; that its notes, though not always original, are sound and cautious; and that its maps are very complete and satisfactory.

Extracts.

Books upon the Book of Books.

The Sacred Scriptures have called forth the efforts of the human mind for the purpose of elucidation and instruction to a greater extent than could have been supposed previous to inquiry. An English gentleman, who for thirty years was connected with the Antiquarian Book-store in London, has interested himself in ascertaining facts upon this subject. With immense labour he has collected the names of works upon the whole or single portions of the Bible, and made an able and valuable classification of them. He has ascertained that their number is not less than sixty thousand! This number, in a single collection, would equal some of the largest libraries which embrace books upon all subjects.

On the first five books, twenty-five hundred different works have been published; and this, exclusive of commentaries on the whole Bible; and not less than five thousand works on the Psalms. The evangelical prophet Isaiah has had two thousand commentators; and about six thousand different volumes have been published on the four Gospels, as a whole, and Matthew, in particular, exclusive of commentaries on the whole New Testament and the other Gospels singly. There have been about three thousand works on Romans, and two thousand on Revelation.

But all this mighty labour bestowed upon the sacred volume, does not exhaust the mine. Pens are busy now, and thought is flowing from them, deep and earnest thought drawn from the same blessed Book.—*Boston Traveller.*

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Antiquities of Jerusalem.

Jerusalem, March 1, 1860.

My friend, Dr Schutz, of this city, called my attention yesterday to an excavation recently made on the site for the new Russian Consulate, the position of which those of your readers who remember the topography of modern Jerusalem will readily call to mind. It is just off the long street which runs nearly straight from the Damascus Gate to the Great Bazaar, or *Sook el Altāreen*, and is crossed at right angles by the Via Dolorosa. At this point there is a covered way going south, at the end of which stand two tall ancient columns, amongst heaps of rubbish, &c., supposed to have belonged to the Porta Judicii, (see "Holy City," page 287, by Rev. G. Williams, 1845.) At this point of the street, a break in the line of shops gives admittance to an alley leading to the Coptic Convent and the back premises of the Church of the Holy Sepulchre; instead of following this, you mount, going southward, over piles of filth, till you come to a large piece of ground made by the accumulated rubbish,—gatherings of centuries,—higher than the tops of the houses in the street below. It is important to bear in mind that this plot of ground is some distance north-east of the "solid and compact mass of masonry" described in "The Holy City" (*supra*, page 286.) Not far from the edge, both of the piece of ground and the roofs of the shops in the streets, going to the west, at a depth of between twenty and thirty feet from the surface, the workmen employed in removing the rubbish came upon a mass of masonry. Clearing away, *as yet*, on either side, has revealed *several rows* of large stones, *in situ*, of the same workmanship and *genre* as the lower rows of the west wall of the Haram—known as the Jews' wailing-place—both faces having the bevelled or rabbeted edges; they are about eight feet in length and six feet square; some are in excellent preservation, others have the horizontal grooves, caused by portions of the stone decaying out, and rugose appearance, for which the very large stones at the south-east angle of the city walls are remarkable. About twenty feet to the west, the masonry bends at right angles to the south. I may add, that all the stones are exceedingly well finished, and that most of them are of a far superior kind than that used now, being of the variegated red limestone, commonly known as "Jerusalem marble." One of the stones has, on its inner face, a large figure, boldly carved; it appeared to us to be something like a dragon, but we could not get sufficiently near to decide.

Now, of what is this the remains? After examining very carefully, we could come to no other conclusion than that this is the remains of a WALL; and also, that if it were continued in the same direction, as there is every indication that it was, it would *go towards the Tower of David, or Hippicus, in one direction, and Antonio in the other, shutting* out the Church of the Holy Sepulchre. If we be right in our supposition that it is a *wall*, it can be no other than a part of the *Second Wall*, when its position, its evident antiquity, and excellence of

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the workmanship, are taken into account. So here is a clean, unpicked bone, for contention amongst the rival topographers. It certainly appears to us to tell *much in favour* of those who argue in favour of the genuineness of the Holy Sepulchre.*

At the commencement of this paper, I mentioned the two tall columns and the Porta Judicii. I do not think that it has been noticed before, that, in addition to the many large and small fragments of similar columns which are to be found some distance down towards the Damascus Gate, that the modern wall which forms the enclosure at the eastern end of the Sepulchre Churchyard, is constructed partly of such columns, broken into portions, many of which have one side circular. As I believe this to be the first account of this important discovery to reach England, it may merit a place in the columns of the *Athenæum*. It is much to be regretted that the Council of the Jerusalem Literary Society, though anxious to take up and continue such inquiries, has not the funds to do so. This last discovery has not, as yet, been brought before the Society; and when it is, I am sure that, owing to the before-named cause, the Society will not be able to do anything; while I think it of the utmost importance that further excavations should be systematically made, not only on the spot described, but also on the land which is just outside the Jaffa Gate, where, a short time back, traces of an ancient wall were met with just below the surface soil; indeed, if anything is to be done, it must be done quickly, for both will soon be covered by buildings, and thus the opportunity pass away, if not for ever—for ages.

While on the subject of the Literary Society, allow me to state, that the valuable library of books—of 1500 volumes—and the museum and antiquities will in two or three months have to be stowed away in boxes in some underground cellar, as the gentleman who has given premises gratuitously for the last year is leaving the country; and the President, J. Finn, Esq., H.B.M. Consul, has no room in his house, or else he would give part of it up to the Society, I am sure, as he has been in the habit of doing in years past. A sum of £20 per annum would suffice to find it a home. I shall be happy to answer any questions on the subject.

P. A'Jacobson,
Honorary Secretary to the Jerusalem
Literary Society.

—*Athenæum.*

* M. A'Jacobson, in this statement as to the Holy Sepulchre, assumes that the present "Castle" is the ancient "Hippicus." Hardly any topographical point admits of stronger demonstration than that the Castle *cannot* be "Hippicus," and that Dr Robinson's topography on this point is wrong, but must lie considerably further north; so that M. A'J.'s discovery is a new proof that the present Holy Sepulchre is an imposture.—*Ed. of Q. J. of P.*

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Correspondence.

"ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ."—2 THESS. ii. 8.

ISA. xi. 4.—" דּבְרוּהַ שְׂפָתָיו יָמִית רָשָׁע "

SCRIPTURE TESTIMONY CONCERNING THE ANTICHRIST.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—At a period like the present, when so much attention is laudably directed to those prophecies so clearly predicting the appearance of an individual, personal Antichrist, it is natural that Bible students should be anxious to ascertain the signs of his coming and development; and the more especially so, since Scripture declares that he will rise to the possession of supreme worldly power only a short time previous to the glorious advent of the Lord Jesus Christ,—an event which forms the blessed hope of all who love Him in sincerity. Still, in regarding any astonishing individual to ascertain whether he be the Antichrist, it becomes most important that the examination be made in accordance with Scripture rules; and, when the comparison serves to exhibit the perfect agreement existing between the living character and the inspired description, then, and not before, it may be concluded that the search is successful.

Doubtless many remarkable characters, bearing Antichristian features, have risen into importance and passed hence; but a strict attention to Scripture would have shewn the fallacy, during their worldly career, of fixing on any one of them, instead of having to wait for their decease; certainly an important advantage. Alexander of Macedon resembled the Antichrist in the brilliancy of his character and the rapidity of his successes; Antiochus Epiphanes, in his cruel persecution of the Jewish people, who are yet to be trodden down as the mire of the streets; and any system that obscures the truth, and propagates error, (persecuting, even unto death, those who refuse a blind submission to its dogmas,) foreshadows the Antichrist in his manner of enforcing submission to his will, with both Jew and Gentile, during the period he is permitted to exercise absolute power. Such systems have existed, and do exist, and, no doubt, are fast preparing the nations for infidelity; still no one of them is *the* Antichrist. Now let us examine what the Bible teaches on the subject. First, what is to be the condition, at his elevation, of that portion of the globe over which he is to hold sway. The second chapter of the prophet Daniel teacheth us, in the vision of the image, that the empire thereby represented, having descended to the Romans, is at last divided into ten parts, and so continues till the God of heaven sets up a kingdom which shall never be destroyed. In the seventh chapter of the same prophet we find a little horn, or power, explained to be a king, arising after the tenfold division of the empire; who continues his blasphemous rule until he is destroyed by God, and the kingdom is given to Jesus, the Son of man. In the eighth chapter we find the same little horn coming forth from one of the divisions of Alexander's broken empire; probably from Greece, as he waxes great towards the other three. We are taught in the ninth chapter, that the prince who shall come, whose people, the Romans, have already destroyed the city and the sanctuary, as predicted, will make a covenant with many for one *seven*, and that in the midst of the *seven*, he will cause the sacrifice and oblation to cease; in fact, that the Jews are existing as a nation while the Antichrist exercises dominion. That he makes a covenant with them for three years and a half, and then breaks with them, sets up the abomination that maketh desolate—his own image—(Rev. xiii. 13, 14)—in the

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temple, and oppresses the Jews for the remaining half of the seven; the twelve hundred and sixty days, or forty-two months, all signifying the same period. After this his dominion is suddenly brought to a close by the Lord appearing for his destruction. (Dan. xii. 7; Rev. xi. 2, 3, xix. 19-21.)

The next point to be considered is the religious state of that part of the globe under the dominion of Antichrist; and Scripture is very clear on this point. Our blessed Lord himself says, "When the Son of man cometh shall he find faith upon the earth?" He also compares the state of the world at that period to its condition in the time of Noah. The apostles often allude to a great falling from the truth in the last days. In the Revelation we read that all the nations forming part of the Beast's empire agree to worship him and his image, and decree that any individuals who refuse shall be put to death. It is also to be noticed, that in the Apocalypse God is denied as the Creator; in fact, that the last impious Gentile monarch is the only God acknowledged; the nations not being satisfied with rejecting the Messiah, the only name whereby men can be saved. This is the mark given by John—"He is Antichrist that denieth the Father and the Son," (1 John ii. 22.) Paul, in writing to the Thessalonian Church, speaks of a falling away first, and then of the Man of Sin being revealed, "the son of perdition, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." This falling away should be rendered, *the* apostasy, (ἡ ἀποστασία.) Diodati's Italian version has *l'*apostasía, while the French gives *la* révolte, and the German *der* abfall; all with the definite article. In conclusion I will only enumerate the principal facts to be ascertained, before we can reasonably conclude any individual to be *the* Antichrist against whom the Lord's people are so earnestly warned in the Word of Truth. Is the old Roman empire divided into ten separate, distinct kingdoms, neither more nor less—five being in the eastern, and five in the western branch of the empire? Are the Jews established as an independent nation in their own land? Does the individual supposed to be the Antichrist arise out of one division of Alexander's broken empire? Is the seat of his government Babylon, on the Euphrates, in the land of the Chaldees? Has he subjected three of the ten kingdoms, and do the others submit to his sway, and act according to his dictates? I will add two more points which, by the blessing of the Holy Spirit, may convince many, that all previous researches have been in the wrong direction. When the Antichrist once appears, his power never wanes till he and his host are destroyed by the Lord in the valley of Jehoshaphat. Whoever receives his mark is lost, (Rev. xiv. 9-11;) while all who do not are saved, (Rev. xiii. 8.) Earnestly wishing that many of the Lord's people may be lead prayerfully to consider the subject, using—as aids in the study of Scripture, the writings of B. W. Newton, Andrew Bonar, and Dr Tregelles, to whose labours all prophetical students are so much indebted—I am, Sir, yours truly,

ARTHUR HALL.

15 HUGH STREET, PIMLICO, S.W.,
17*th April* 1860.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—I feel grateful for the admission of my last respects in January Number, though you dropped the P.S., which in some cases contains the letter's best point. However, the honoured and beloved friend and minister whom I endeavoured to defend has since passed to the far higher tribunal than that of human judgment;—*therefore*, Mr Editor, "whatever our hand findeth to do, let us do it with our might."

Having for many years been occasional contributor of "Reviews" in a quarterly theological journal, (which cannot be "named in Gath,") I can sym-

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pathise with the non-sinecurist who manages that department with you; and whilst his and your "smallest donations are thankfully received," I ask permission to point out, as gently as possible, two recent "sins of omission."

(1.) Published August 1857. 8vo, pp. 478. Edinburgh: James Hogg. "Christianity and our Era: a Book for the Times." By Rev. George Gilfillan of Dundee," "which (by the Author's introduction) is to prove the desirableness, the necessity, the scripturalness, the importance, and the glory of the Second Advent, as one *main object.* He has, however, sought several other aims. He has bent his whole strength on an earnest, although necessarily rapid exposure of some of the antichristian or semichristian systems of the day;" . . . . and when I state, Sir, that the champion's well and full bent strength has shaken the temple pillars of *our* Philistines—the neologies, mysticisms, positivisms, pantheisms, spiritualisms, and rationalisms, now "coming in like a flood"—you will not wonder at the very convenient and almost universal silence of the more profane or merely literary oracles of our very enlightened "era." *Why* the Theological Journals in general, and the Premillenarian Reviews in particular, could for upwards of two years withhold their hearty God-speed, and their common courtesy, from this last and best effort of the eloquent and celebrated author of "Bards of the Bible," "History of the Covenanters," "Galleries of Literary Characters," &c. &c., I would rather decline *guessing.*

It seems hard as well as strange, that extraordinary labours like those of the author referred to, should be passed by as of none effect, whilst three or four far inferior and less congenial publications should be announced, if not reviewed, in every succeeding number of journals professing agreement with the views and hopes of said author, who, moreover, has a well-earned and well-known repute. A few periodicals of Scotland have applauded the work, (and I hope to obtain authority to arrange therefrom an advertisement for your most suitable Journal, this or next number,) but in England I have only met with a very eulogistic review in *Bell's Weekly Messenger,* 7th August 1858; though the author informs me he has received encouragement from such able and discriminating writers as Thomas Aird, John Cairns, Henry Rogers, George Croly, &c. (The latter, in a recent letter, "recommends me to facilitate any work of the sincere and eloquent George Gilfillan.")

I have no pecuniary interest to serve; and personally have remonstrated with the author on his very serious misstatement (p. 335) respecting the more celebrated and successful precedent teachings of Edward Irving; and with grateful appreciation of Mr G.'s love of truth and justice, I received this prompt and full retractation,—"I regret the expression, and withdraw it as too strong." This alone would authorise my troubling you, Mr Editor, on the present occasion, and I hope you will think so.

(2.) "Re-published Preliminary Discourse to Ben Ezra, 'On the Second Coming of Christ;' with an Ordination Sermon, and Introductory Essay to Bishop Horne's Commentary." By Rev. Edward Irving. 8vo, pp. 260. 1859. Edinburgh: T. C. Jack. London: Bosworth & Co.

What says the *Journal of Prophecy* to the re-visit of this Angel? To this most eloquent and elaborate, powerful and triumphant vindication of the great hope of the Church?

I dare not trust myself with expressions of my love and admiration of this preliminary discourse and its antecedents, and concomitants—"these are," to borrow Edward Irving's words in his Farewell of St John's Church, Glasgow, 'the private treasures of the soul, over which she should doat alone in secret, lest they become the sport and spoil of others"—and therefore I compress in a few words the more valuable testimony of others:—*S. T. Coleridge,* probably the profoundest thinker of our age, (and who might have been a distinguished theologian, if he had *eschewed* German optimism and Indian

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opium,) thus writes of the original publication thirty years ago—"Edward Irving's introduction to Ben Ezra is one of the purest and most beautiful pieces of English. It was quite restoring to me. It is in the full-flowing manner of our old writers, yet without imitation. I shall always say Edward Irving is a noble creature."

Even the opposing *Eclectic* acknowledges its "spirit of genius, and magnificence of language"—(April 1850.) "Milton's ink might have written it, and a martyr's blood sealed it"—(July 1854.)

"A production not equalled in power, simplicity, and dignity since the apostles fell asleep; . . . and never did the pure and lofty spirit of Edward Irving look nobler, and speak in higher tones, than in his preface to Horne on the Psalms."—(*Bards of the Bible*, pp. 91. and 316.)

"Apart from Edward Irving's doctrinal peculiarities, there is always much that is valuable in his writings, and this selection is no exception. It gives many aids to biblical interpretation."—(*Clerical Journal*, 22d August, 1859.)

"The present volume shews the seeds of all the religious movement which has distinguished English Christianity during the last thirty years, including the rise of a more learned theology, . . . and shewing the way to sublimer views than the religious world had been accustomed to for generations."—(*Literary Churchman*, 1st November 1859.)

The Review last quoted contains so many extraordinary, but I think not extravagant, eulogiums on the above republication in particular, and Edward Irving's ministry in general, as to induce me to enclose the said Review entire, for your leisure use.—With grateful respect, dear Sir, your humble friend, OLIVER LYNDALL.

HULL, 3*d May* 1860.

P.S.—Since writing above, I have just received a new work of G. G., "Alpha and Omega," which in two chapters, "the future, and the consummation," reinforces the Second Advent doctrines and duties, though less elaborately and controversially than in "Christianity and our Era."

Poetry.

THE MARRIAGE OF THE LAMB IS COME.

Ascend, beloved, to the joy,
 The festal-day has come;
To-night the Lamb doth feast His own,
To-night He with His Bride sits down,
To-night puts on the spousal crown,
 In the great upper room.

Ascend, beloved, to the love,
 This is the day of days;
To-night the bridal-song is sung,
To-night ten thousand harps are strung,
In sympathy with heart and tongue,
 To the Lamb's mighty praise.

The festal lamps are lighting now
 In the great marriage hall;
By angel-hands the board is spread,
By angel-hands the sacred bread
Is on the golden table laid;
 The King his own doth call.

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The gems are gleaming from the roof,
  Like stars in Night's round dome;
The festal wreaths are hanging there,
The festal fragrance fills the air,
And flowers of heaven, divinely fair,
  Unfold their happy bloom.

Long, long deferr'd, now come at last,
  The Lamb's glad wedding-day;
The guests are gathering to the feast,
The seats in heavenly order placed,
The royal throne above the rest;—
  How bright the new array!

Sorrow and sighing are no more,
  The weeping hours are past;
To-night the waiting will be done,
To-night the wedding-robe put on,
The glory and the joy begun;—
  The crown has come at last.

Without, within, is light, is light;
  Around, above, is love, is love;
We enter to go out no more,
We raise the song unsung before,
We doff the sackcloth that we wore;
  For all is joy above.

Ascend, beloved, to the life,
  Our days of death are o'er;
Mortality has done its worst,
The fetters of the tomb are burst,
The last has now become the first,
  For ever, evermore.

Ascend, beloved, to the feast;
  Make haste, thy day is come.
Thrice blest are they the Lamb doth call,
To share the heavenly festival,
In the New Salem's palace-hall,
  Our everlasting home!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

BALLANTYNE AND COMPANY, PRINTERS, EDINBURGH.

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THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1860.

ART. I.—THE KINGDOM OF CHRIST, AND NATURE OF THE AGE TO COME.

(*Continued from p.* 262.)

CHAPTER V.

On the duration of this blessed and glorious state.

THE *duration* of this glorious state of things which now comes under consideration, is of the greatest importance in this department of prophecy. It is, indeed, *the main pillar* on which the prophetic fabric rests; and consequently demands the most impartial and attentive examination.

The author's decision on this topic was not made till every method had been used that is deemed necessary to guard against an erroneous conclusion. The passages that any way relate to the subject were repeatedly investigated in the most deliberate manner,—they were attentively and impartially compared with each other,—the different bearings and views of which their language would rationally admit, were distinctly marked,—and the consequences necessarily resulting from either side of the question, were frequently and deeply revolved. The most powerful and satisfactory evidence arising from a long and assiduous use of those means, induced the writer to conclude in *the firmest manner*, that its duration will be ENDLESS.

But as the reader will probably feel much difficulty in acceding to this conclusion, it will be necessary, in order that

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his mind may be completely satisfied on the point, to enter pretty fully into the subject.

The sections of this chapter will consist of arguments drawn from particular circumstances contained in various portions of Scripture, which prove *the perpetuity* of the glorious state described in the third and fourth chapters.

I. *Argument from passages in which the endless duration of this state is either clearly expressed or necessarily implied.*

In perusing the scriptures brought forward in this section, the reader is particularly requested to keep in view the following points:—

First, The existence of the *human state,* as clearly expressed in most of them.

Second, The *endless duration* attached to the circumstances connected with that state. And,

Third, The *indissoluble union* of these ideas. Any attempt, indeed, to separate them, would make complete havoc of the meaning of the passages in question.

1. Isa. xlv. 17, 18, "But Israel shall be saved in the Lord with an *everlasting salvation:* ye shall not be ashamed nor confounded *world without end.* For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath *established it,* he created it not in vain, he formed it *to be inhabited.*"

There is no rational cause to doubt that this passage primarily refers to the future temporal salvation of Israel *as a nation.* Their exemption from *shame* and *confusion* must be considered as referring to a *temporal state:* otherwise, by referring it to the *eternal state,* it would render the parts of the description perfectly dissimilar, and destroy their proper relation to each other. It also greatly weakens the sense; for surely it needed not a prophetic impulse to discover that there would be such an exemption in heaven! But that there should be such a blessed state enjoyed by men on earth, was a revelation worthy of God.

This salvation is expressly termed "*everlasting,*" and "*world without end,*" or, according to Bishop Lowth, "*to the ages of eternity.*"

The extent of these expressions will be considered in a subsequent part of this section. The latter verse, although not so explicitly as the former, appears to contain the same ideas.

The earth having been *created* and *formed to be inhabited,* and *established* for this purpose, seems to be a strong *presump-*

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tive proof that it was never made to *be literally burned.* But we pass on.

2. Isa. lix. 21, "As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of *thy seed,* nor out of the mouth of *thy seed's seed,* saith the Lord, *from henceforth and for ever.*"

The people with whom this covenant will be made evidently are the Israelites, after the Lord shall have poured His Spirit upon them, and shall have put His law in their heart, as well as in their mouth, and they are made a *holy nation* unto His name. The continuance of their *national holiness* is the principal idea contained in the passage. The human state is expressed in the words, "*thy seed,*" and "*thy seed's seed;*" and the *endless duration* of that state in the phrase, "*From henceforth and for ever.*

3. Isa. lx. 15, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an *eternal excellency,* a joy of *many generations.*" Or, as Bishop Lowth translates it, "a joy of *perpetual generations.*"

The city of Jerusalem, and probably the whole land of Judea, is addressed in this passage by way of personification; and her past and still present desolations (during which it is said, "No man went through thee," that is, no Israelite or Jewish inhabitant) are contrasted with her future excellency and glory. And *the eternal duration* of its splendour, including the prosperity and happiness of its inhabitants, is expressed in the most explicit manner. And that it refers not to the eternal, but to the human state, is most indubitable from the closing words, "a joy of *perpetual generations.*"

4. Isa. lx. 21, "Thy people also shall be all righteous: they shall *inherit the land for ever.*"

No state other than that which is human can be considered as intended in this passage, without imposing on it the most unnatural and insignificant meaning. And it is clear that no other than the literal land of Canaan can be meant. The following words in the 22d verse fully ascertain this:—"A little one shall *become* a thousand;" signifying that they shall greatly multiply in the land; "and a small one *a strong nation.*" As it refers to the same *people, state,* and *circumstances* as ver. 15, it is natural to conclude, that the duration implied in the term "*for ever,*" has the same extensive sense as in that verse.

5. Jer. xxxii. 39, 40, "And I will give them one heart, and

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one way, that they may fear me *for ever*, for the good of them, and of *their children after them:* and I will make *an everlasting covenant* with them, that *I will not turn away from them*, to do them good; but I will put my fear in their hearts, that *they shall not depart from me.*"

This prediction never yet has had its accomplishment; and it is clear, from the preceding and following verses, that it explicitly refers to the seed of Israel after their final return from their present dispersion. The human state is expressed in the plainest manner in the words, "for the good of them, and of *their children after them.*" The good that is here promised, beyond all controversy, is *national good;* implying that which is *temporal* as well as *spiritual*. And from the nature of the language, the promise appears to be absolute. If God engages "*not to turn away from them to do them good,*" which means that He will not *cease* to do so, and engages to *prevent their departing from Him*, how can there be any failure of their temporal prosperity and happiness? And if this covenant is to be in the *proper sense* "everlasting," and "for ever,"—which sense the passage forcibly demands,—it is scarcely possible for the *endless duration* of that state to be more clearly or definitely expressed.

6. Ezek. xxxvii. 25–28, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and *their children, and their children's children for ever.*—Moreover I will make a covenant of peace with them; it shall be *an everlasting covenant with them:* and I will *place them*, and *multiply them*, and will set my sanctuary in the midst of them *for evermore*. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And *the heathen* shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them *for evermore.*"

The ideas contained in the passage last quoted, are expressed in this with equal clearness and strength of language. The promise contained therein belongs exclusively to the literal seed of Israel, and will assuredly have its accomplishment in the literal land of Canaan; for no other can be designed by a being of infinite wisdom and propriety. The human state is expressed in the words, "*they, and their children, and their children's children.*" It appears, indeed, in every part of the citation: and the endless duration of that state is expressed in the phrases, "*for ever,*" "an *everlasting* covenant;" and twice it is said to be "*for evermore.*" The words, "for evermore," according to a learned and eminent commentator,

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signify, "*for ever, and more.*" There is scarcely any phrase in the English language that more emphatically expresses the idea of perpetual or endless duration: and this is applied in the quotation to that state which unquestionably is human.

7. Ezek. xliii. 7, "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of *the children of Israel for ever.*"

From the observations we have before made on these words, they evidently refer to the earthly edifice that will at some future time be built on Mount Zion. Our attention must now be directed to the *perpetuity* of the Redeemer's reign in that edifice; and also to the continued existence of the *human state,* implied in the words, "In the midst of *the children of Israel.*" It cannot refer to the *eternal state,* for the subjects of that kingdom will consist, not of *the children of Israel* only, but of a multitude out of *all nations and languages.* It follows, then, that the human state will be co-existent with our Lord's dwelling in that sacred building, which is asserted to be "*for ever.*"

8. Dan. ii. 44, "And in the days of these kings shall the God of heaven set up *a kingdom, that shall never be destroyed:* and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and *it shall stand for ever.*" Again, chap. vii. 18, "But the saints of the Most High shall take the kingdom, and possess the kingdom *for ever,* even *for ever and ever.*"

From what has been advanced on these portions of prophecy in the first and succeeding chapters, a hope is indulged that by this time the reader feels little, if any, scruple in admitting that an *earthly kingdom,* and no other, can be here intended; as by applying it to any other, the rationality of the language is totally destroyed. Its duration is emphatically expressed in the closing words, "*for ever,* even *for ever and ever.*" We are assured, also, that it "*shall never be destroyed.*" But if the earth, which will be the site or place of this kingdom, be ever destroyed by a conflagration, these words must inevitably *cease to be true.* But as this is inadmissible, the destruction or dissolution of the earth by fire never can be permitted.

9. Joel iii. 20, 21, "But Judah shall *dwell* (or abide) *for ever,* and *Jerusalem from generation to generation.* For I will cleanse their blood that I have not cleansed: for the Lord *dwelleth in Zion.*"

From the nature of the phraseology used in this quotation, it may be readily inferred that the human state, and that

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only, is meant in the description, "Judah shall *dwell*," or, (according to the marginal reading,) "shall *abide for ever.*" What rational interpretation can be affixed to these words, other than as it refers to *Judah* as a *people* or *tribe*, and to their literal *dwelling* or *abiding* in the portion of land that will be allotted to that tribe? It is absolutely certain that it cannot refer to any period that is past; and that it cannot, with any shadow of propriety, be applied to the eternal state is equally so. It must, therefore, apply to the future *temporal state* of that people, when Jerusalem, as a city, shall *abide from generation to generation;* that is, in which successive generations of men will continue to exist *for ever.*

10. Micah iv. 6, 7, "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a *strong nation:* and the Lord shall reign over them in Mount Zion from henceforth, even *for ever.*"

The natural and obvious sense of these words leads us to those future times when the houses of Judah and Ephraim shall be gathered from their dispersions; when the literal glorious reign of the Messiah shall commence; and when the fulfilment of ver. 3 will begin to take place,—"They shall beat their swords into ploughshares," &c. The human state is evidently implied in every part of the description; and the Redeemer's reign over them in that state is said to be "*for ever.*"

11. Eph. iii. 21, "Unto him be glory in the church by Christ Jesus *throughout all ages, world without end.*"

What could induce our translators to use the phrase "*world without end*" here, and also in Isa. xlv. 17, while they potently believed *it would not be without end,* is difficult to conceive; especially as there is nothing correspondent in the original to warrant it.

The translation of the latter part of the verse is far from doing justice to the original. "Unto him be glory in the church by Christ Jesus, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων;" that is, "throughout *all the generations of the age of ages.*"

This passage is of very great importance to this part of the subject, and throws considerable light on it. It enables us to determine with the greatest certainty, that the views of the great apostle, respecting *the endless duration of the human state,* were exactly similar with those entertained by the prophets under the Mosaic dispensation. The words, when

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fairly translated, clearly, and indeed necessarily, imply, that throughout *the age of ages* here mentioned, *successive generations* of people will continue to exist.

This "*age of ages*" coincides with "the world," (or rather,) "*the age to come,*" (Heb. vi. 5.) And with respect to the determinate meaning of the expression, the former term, "*the age,*" appears to be a general one, comprehending the latter. Although the word is sometimes applied, in an *improper* sense, to periods of time that must be limited, yet it seems *properly* to signify *endless duration,* or *eternity* strictly speaking; there being no other word of a stronger import made use of in the sacred writings to express that duration which most unquestionably is endless. Understood in this sense, the word might be properly rendered, "*the eternal age.*" Or if the expression be viewed in its *improper* or limited sense, then it signifies some vast, unknown period of time, during which, it is probable, some great and wonderful changes will progressively take place in the economy of God with His creatures, of which at present the most distant idea cannot be formed.

The second term, "*ages,*" means those numerous aions, or extensive portions of time, which are contained in the former.

The lowest and most limited idea that can with propriety be entertained of the phrase, comprises a space of duration *prodigiously great.* It should also be noted, that the terms are *essentially connected with time* and the *human state.*

It will easily be perceived, that hitherto we have *assumed,* or *supposed,* rather than *proved,* that the terms, "*eternal,*" "*everlasting,*" "*for ever,*" &c., in the preceding passages, are to be understood in their proper sense as signifying *endless duration;* and it is acknowledged that these terms have been differently applied in other parts of Scripture; but there are some texts relating to the subject which by a circumlocution render the meaning more definite, and give it greater force and precision. Had not this been the case, the mind must have remained in a state of comparative uncertainty upon the point. But the following are so perfectly *definite, unequivocal,* and *unexceptionable,* as to carry the fullest conviction to the mind; and also clearly determine and *fix the sense* in which the terms are to be taken in the portions before quoted.

12. Isa. ix. 7, "Of the increase of his government and peace *there shall be no end.*"

The first thing in this text that demands our consideration

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is "*His government.*" It seems to mean those holy, rational intelligences belonging to the human race, who will be the subjects of His government, in both the visible and invisible worlds. The meaning cannot be restricted to the material world, because that is not capable of containing a population endlessly multiplied.

That which next claims our attention is, what is signified by "*the increase* of His government." It certainly means an increase of the number of subjects to be governed by Him. But in what way, is it probable, will this additional increase continue to be made? It cannot be by reducing to obedience those lapsed intelligences who are now in a state of rebellion and hostility against Him. For (independent of many portions of Scripture which forbid such a supposition) as the number of those fallen beings must be *finite,* the increase by this method must unavoidably have an end. But the words before us directly assert the reverse.

No one, it is presumed, will entertain the idea, that He will endlessly continue to *create* such spiritual beings as will be proper subjects for His government. The total silence of Scripture concerning it, and its own utter improbability, are sufficient to nullify it. The method, doubtless, by which it will be effected is that which is so plainly asserted in the texts we have already viewed in this chapter, namely, by *natural generation.* Thus understood, the meaning is clear, plain, and easy, and in perfect harmony with the others; to impose on it any other idea, would render it mysterious and inexplicable, by setting it completely at variance with the other parts of the passage. But here it should be particularly noticed, that although *His government* of these subjects will be continued in the *invisible world,* yet *the source* from whence *the increase* of their number will proceed must be considered as limited to the *human state;* and it is sufficiently clear that to *this state alone* are directed the principal drift and views of the whole passage with which the quotation is connected.

But the most interesting idea that we should advert to in the words is, *the perpetuity* of this increase. Of this it is said, "*there shall be no end.*"

We will defer our remarks on this expression till we have seen another of the same nature.

13. Luke i. 33, "And he shall reign over *the house of Jacob for ever;* and of his kingdom *there shall be no end.*"

In addition to what has been said on this text in chap. i. seet. 1, we may with propriety assert, that it is impossible to con-

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sider the words, "*the house of Jacob*," as referring to any other state than that which is temporal or human, without entirely destroying their propriety and rationality.

We see, then, that *the reign* of the Messiah over *that house*, and *His kingdom* here mentioned, can be no other than *temporal*, and perfectly coincides with the preceding quotations, as well as fully confirms the evident import of them.

With respect to *its perpetuity*, as expressed in the two last-quoted verses, no words can more definitely express *endless duration* than those here used. Now, as *the people* and *circumstances* referred to in the former passages are the very same as those spoken of in the two last, the consequence is, that the duration expressed in the former by the terms, "*eternal*," "*everlasting*," "*for ever*," "*for ever and ever*," and "*for evermore*," must be the very same as that which is so unexceptionably expressed in the latter, and will therefore, beyond the power of controversy, be *without end*.

The proofs thus far produced are so strong and irrefragable, as sufficiently to establish the idea of the endless continuance of the human state; but the reader must finish this chapter, and take a comprehensive view of the *unity of idea* that exists throughout the whole prophetic scheme, and the mutual support given by every part of the series to the rest, before he will be able to appreciate the *full force* and *weight* of the evidence; but when this is done, he will find it equal to *the fullest demonstration*.

From what has been already advanced it naturally follows, that the supposition of a literal conflagration, (such as is generally imagined to be meant by St Peter, 2 Peter iii. 10,) which must unavoidably put an end to the human state, is perfectly erroneous, being altogether incompatible with the purport of the passages we have considered.*

II. *Argument from peculiar promises made to David.*

The occasion of these promises was as follows:—

A desire having been manifested by David to build a house or temple for the honour of the name of the Lord, it was forbidden by the prophet Nathan, who was ordered by God to communicate to David His decision on the affair. In this message he was commended for his pious intention, and informed that the house should be built by his son and immediate successor; and the following *promissory*, but *peculiar* privileges were conferred upon him by an express revelation from God:—

* It will be understood that we do not concur in all the author's views.—Ed. *Q. J. of P.*

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2 Sam. vii. 13, "He [meaning Solomon] shall build an house for my name, and I will *stablish the throne of his kingdom for ever.*"

Again, (ver. 16,) "And thine *house* and *thy kingdom* shall be *established for ever before thee: thy throne* shall be *established for ever.*"

It is readily allowed, that the kingdom of our Redeemer is implied; but a little reflection will shew us that David's *house* cannot mean *the Messiah only*, but must refer to his literal *human posterity* as continuing to exist in the human state; and that his *throne* and *kingdom* here mentioned are intended to be understood literally, the following passages will fully evince:—

This promise is, by way of grateful acknowledgment, thus expressed and pleaded by David, in Ps. xxi. 4, "He asked *life* of thee, and thou gavest it him, even *length of days for ever and ever.*"

This text explains the two preceding ones, and pointedly shews the views which David entertained of the *nature* and *extent* of the original promise.

Let us consider a moment what *kind of life* it was which David asked, and that God granted. It could not be his own personal continuance in this mortal life. It could not refer to the perpetuity of his existence in the *eternal state;* for this privilege belongs to every believer in as complete a sense as it could to David. Neither can it apply to the *spiritual kingdom* of Christ; this, as well as the preceding, is totally forbidden by the nature of the phrase, "*length of days.*" It consequently relates to time, and a temporal state, and can signify nothing else than his *continuing to live in his progeny,* by natural generation. This perfectly agrees with the words before quoted from 2 Sam. vii. 16, "And thine *house* shall be *established for ever.*" And the duration, in the words now before us, is said to be "*for ever and ever.*"

The same sentiments are again repeated, Ps. lxxxix. 3, 4, "I have made a covenant with my chosen, I have sworn unto David my servant, *Thy seed will I establish for ever*, and *build up thy throne to all generations.*" Ver. 28, 29, "My mercy will I keep for him *for evermore*, and my covenant shall stand fast with him. *His seed also will I make to endure for ever, and his throne as the days of heaven.*" Again, ver. 36, 37, "*His seed shall endure for ever, and his throne as the sun before me.* It shall be *established for ever as the moon, and as a faithful witness in heaven.*"

Although these passages, and a multitude of others through-

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out the book of Psalms, are primarily intended to represent the glory and perpetuity of our Redeemer's *temporal kingdom,* yet whoever considers their full and proper import, will clearly perceive them to contain the following additional ideas:—

1. The everlasting existence of the human state.
2. The perpetuity of the literal posterity of David in that state.
3. The endless duration of David's government, by a succession of his descendants, implied in the expression, "and *build up thy throne to all generations.*"
4. The perpetual continuance of the sun and moon, by which the endless duration of David's posterity is illustrated.

Admitting these ideas, the language of those passages is definite, and properly descriptive, and the signification plain and clear: but on the common hypothesis, the language is rendered confused and improper, and the meaning so abstruse as to require the greatest torturing and straining to make any tolerable sense of it. The view given of the preceding texts is further corroborated by

Jer. xxxiii. 23-26, "Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant *be not with day and night,* and if *I have not appointed* the ordinances of heaven and earth; then will *I cast away the seed of Jacob,*" (finally from being a nation,) "*and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob:* for I will cause their captivity to return, and have mercy on them." See also ver. 20, 21.

This passage is a key which perfectly opens, and, at the same time, determines the meaning of those which precede.

The following pertinent and judicious observations will considerably illustrate the subject. They are from Dr Coke's comment on the 17th verse of this chapter. The verse runs thus—"For thus saith the Lord; *David shall never want a man to sit upon the throne of the house of Israel.*" The comment is as follows:—"From the Babylonish captivity to the coming of Christ, David *was* without a successor of his family sitting upon the throne of Judah or Israel, in any sense whatsoever. And from the destruction of Jerusalem to the present time, the Jews have had neither a king nor a regular priesthood belonging to their nation. So that hitherto there

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has been a failure and interruption both in the royal line of David and in the sacerdotal one of Levi; a plain proof that the prophecy alludes not to any time that is already past, but respects what is to come. It is true, indeed, that in a spiritual sense the kingdom of Christ, the son of David, has been for some time established over those whom the apostle calls *the Israel of God,* (Gal. vi. 16,) and the children of Abraham, (Gal. iii. 7,) meaning thereby all true believers, whether of the Jews or Gentiles. And it is true also, that in the Church of Christ there has been a constant and uninterrupted succession of persons to perform the public offices of religion in the *room of,* although not taken *out of,* the priests the Levites. And the perpetuity of *this kingdom* and *this ministry* is, I know, in the opinion of many learned expositors, looked upon as a full and authentic completion of the intention of this prophecy. This, however, seems to be spiritualising too far, when the case admits of a more direct and literal interpretation. The days, it is evident, are not yet arrived, though they certainly will come, for the performance of God's good promise concerning the restoration of the house of Israel and the house of Judah under Christ, *their Righteousness.* Admitting this, and that all the families of Israel shall again be re-established in their own possessions, what improbability is there that the two families of David and Levi may actually revert also to their ancient privileges, subject only to the supreme authority of the Messiah, and continue to enjoy them, as it is here expressly declared, in uninterrupted succession to the end of the world?"

Excepting the last six words, this quotation forms a proper and solid foundation on which a clear illustration of all those prophecies may safely be built. But let us more particularly attend to the purport of that which was last cited. It is difficult to conceive what rational meaning can be given it, consistent with the language, if the following be not admitted. It having been invidiously represented by some wicked and profane Israelites, that the two families of Judah and Israel, (or David and Levi,) after having been, in a peculiar manner, chosen by the Lord, had been by Him *totally and finally* cast off, so that He would no more, *as a nation,* have mercy on them; in answer to this aspersion, the Lord graciously assures that despised people, that as certainly as He had appointed the ordinances of heaven and earth, meaning the sun, moon, &c., to produce day and night, so certainly would He not *totally or finally* cast off the seed of Abraham, Isaac, and Jacob *from being a nation,* or *the seed of David,* so as

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that he should not have *a succession of persons* taken occasionally from among his offspring, and *made rulers* over that nation. It should be observed, that as the word is plural, "rulers," it cannot apply to *the Messiah,* but to *a succession of persons* who will possess the government of that people, subject only to His supreme authority.

The positive sense of the illustrative promise contained in the words will be set in a clearer light by reversing the language in the following syllogism: "If *I have appointed* the ordinances of heaven and earth, and if *my covenant be* with day and night, then I will not" (*totally* or *finally*) "cast off the seed of Jacob, so that they shall be no more a nation, or *the seed of David,* so as not to take any of them to be rulers over them." But "*I have appointed* the ordinances of heaven and earth; and *my covenant is* with day and night." Therefore, "I will not" (*totally* or *finally*) "cast off the seed of Jacob," &c.

The major and minor propositions cannot be objected to by any who believe the Bible; the consequence, therefore, must for ever remain as permanent as the throne of God.

It will probably be urged by some that these passages are *conditional,* similar to that, Jer. xvii. 24, 25, "And it shall come to pass, *if ye diligently hearken unto me,* saith the Lord,—then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall *remain for ever.*" On investigating these words, the reader cannot fail to perceive that they do not in the least militate against, but perfectly agree with, and support the idea advanced in this argument. For if the stipulated terms of the promise *had been performed* by that people, still the destruction of the city by a conflagration must prevent its *remaining for ever;* and the promise in that case must necessarily fail.

It clearly appears that the privilege annexed to the performance of the condition was an exemption from *that interruption* of their prosperity which has taken place by their captivities and dispersion. Had the stipulations been complied with, the promise would, doubtless, have been accomplished in the continuance and increase of their peace and happiness, not only in times that are past, but also for endless ages to come.

These, then, are the "*sure mercies of David,*" mentioned Isa. lv. 3, which had an inchoate fulfilment in the resurrection of our Lord, as a *preparatory* and *necessary step* towards the exercise of His power in His temporal kingdom, as well as

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other important ends, (Acts xiii. 34.) But it will certainly have its literal and full completion in the future restoration of the kingdom of Israel and the royal line of David.

Although we have proceeded in this illustration on the supposition that the regal line of David has suffered a *complete interruption* in the exercise of its power since the Babylonish captivity; yet it is by no means impossible that it will be found at some future time that there has been a regular succession of the descendants of David in possession of the regal power over a part of the seed of Jacob, somewhere, ever since the extinction of that power in Jerusalem. And should this prove to be the case, the promise will then be found to have had, so far, a full and uninterrupted accomplishment.

III. *Argument from the comparison of the duration of their dispersion and punishment, with that of their future prosperity and happiness.*

Isa. liv. 7–10, "For *a small moment* have I forsaken thee; but with *great mercies* will I gather thee. In a little wrath I hid my face from thee for *a moment;* but with *everlasting kindness* will I have mercy on thee, saith the Lord thy Redeemer. For this is *as the waters of Noah* unto me: for as I have sworn that the waters of Noah should *no more go over the earth;* so have I sworn that I would not be wroth with thee, nor rebuke thee," (that is, chastise thee with any *national punishment.*) "For the mountains shall depart, and the hills be removed; but my kindness *shall not depart from thee,* neither shall the covenant of my peace *be removed,* saith the Lord that hath mercy on thee."

This prophecy evidently refers to the literal posterity of Jacob, and will have its accomplishment in the "*age of ages.*" The everlasting continuance of their *national mercies* is assured to them by *the oath* of Jehovah; otherwise, why is it compared with *His oath* that the waters of Noah should no more go over the earth? What dependence could the seed of Israel place upon this oath, and what *security* or *comfort* could they derive from it, *if they knew* it would not prevent their destruction by a deluge of fire, still more to be dreaded than a deluge of waters?

The painful circumstances of their captivities and dispersion are emblematically represented in this chapter, (ver. 1, 4, and 6,) by the state of a wife repudiated for her unfaithfulness; suffering privation, reproach, and shame. Their former prosperity before their dispersion is represented by the state of a faithful and beloved wife; fruitful and happy. Their future

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population, splendour, and happiness, (notwithstanding their present *refused, forsaken, widowed, desolate,* and *shameful* condition,) is predicted to be far greater than they had experienced during the youthful state of their nation.

However these expressions may have been interpreted to make them agree with the supposed end of the world, it is apparent that the antithesis cannot apply to any other circumstances than those which are here stated. In order to make sense of the passage, reason requires that *the nature* of their "*gathering,*" and the "*everlasting mercies*" connected therewith, should be of *the same kind,* or refer to *the same world,* as that of their desolations; otherwise there would be no *relation* or *analogy* between the parts of the contrast. To interpret their dispersion and desolations as *literal* and *national,* and their promised gathering and mercies as *figurative* and *spiritual,* would entirely destroy the propriety of the passage, and impute to the Most High the greatest disingenuity. From such an interpretation the unbiased reason of every reader will instantly revolt. But we are wandering, though not irrelevantly, from the argument proposed in this section. We will now proceed.

The duration of their rejection and punishment is called a "*moment,*" yea, a "*small moment.*" But the kindness and mercies which are promised are styled "*everlasting.*" Now, this *small moment* has already extended, since the prediction was penned, to two thousand five hundred and twenty years. If, then, this long period be considered only as a *small moment* when compared with the continuance of their future temporal blessedness; if there be any propriety intended in the comparison, and application of the terms, what, it is demanded, less than *endless duration* can bear any proportion thereto?*

IV. *Argument, the endless duration of the seed of Israel as a nation, illustrated and proved by that of the sun, moon, and stars.*

* A little additional illustration of this comparison may not be unacceptable. The "*small moment,*" to which the time of their sufferings is compared, signifies a mere point of time, or the smallest degree of duration which the mind of man can conceive; but we will suppose it to mean *a second,* the 60th part of a minute. Now, had it been said in the prediction, "but with the kindness of *one day* will I have mercy on thee;" in that case, by multiplying 86,400, the number of seconds contained in a day, by 2520, the number of years since the prediction was given, it will be found to require no less than two hundred and seventeen millions seven hundred and twenty-eight thousand years to fulfil the prediction in the very limited manner here supposed. But when "*everlasting*" is inserted instead of *one day,* the difference can be no less than infinite. *N.B*—This calculation refers to the year 1808.

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Jer. xxxi. 35, 36. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night,—*If those ordinances depart from before me,* saith the Lord, *then* the seed of Israel also shall *cease from being a nation* before me for ever."

Whoever thoroughly considers the nature and purport of this passage, will clearly perceive that the great boon promised therein to the Israelitish race is, that they shall *never finally cease to be a nation before Him.* Now, in what sense, other than a literal one, can they be considered as *continuing to be a nation?* And scarcely can any one fail to discover, that if the earth is to be destroyed by a conflagration, and the literal heavens are to *depart,* or *pass away,* this assuring promise of Jehovah can have no rational meaning, but will amount exactly to the contents of the following syllogism:—

If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever:

But those ordinances shall depart from before me, saith the Lord:

Therefore, the seed of Israel also shall cease from being a nation before me for ever!!!

This conclusion unavoidably results from adopting the minor proposition, that those ordinances will depart or pass away. Its contrariety to the plain import of the words, and its absurdity, are so glaring, that it is perfectly needless to add anything more in order to expose it. As surely, then, as the Lord hath said it, so surely shall the seed of Israel *never finally cease to be a nation,* and the sun, moon, and stars, *never depart* from before Him.

V. *Argument from the promise, that they shall be planted in their land, and not plucked up.*

Jer. xxiv. 6. "I will set mine eyes upon them for good, and I will bring them again to this land: and I will *build them,* and *not pull them down;* and I will *plant them,* and *not pluck them up.*"

Again, Amos ix. 15, "And I will *plant them upon their land,* and they shall *no more be pulled up out of their land* which I have given them, saith the Lord thy God."

The accomplishment of these promises, also, is evidently future. Their being *plucked* or *pulled* up out of their land implies their subjugation and captivity by a foreign enemy; or any other circumstance which would prevent their continuing to possess it.

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Now, if the literal destruction of the world by fire be a real scriptural truth, what becomes of this promise of *the God of truth and love?* And in what manner does He mean to fulfil it? According to this scheme, it must be as follows: Although He engages not to permit them to be plucked up or turned out of their land by any earthly foe, yet He himself has determined to *burn them out of it;* or rather, to burn them *in it:* or otherwise, to prevent this, He must directly break His promise by literally *pulling them up* out of their land!

If the owner of a house should let it to a tenant, and enter into a legal engagement with him and his heirs *never to turn them out;* but should afterwards, notwithstanding his engagement, set fire to the house, and burn it over his head, with him and his family in the midst of it; what ideas would be entertained of such a character? Yet nearly such is the conduct that the admission of a literal conflagration unintentionally imputes to a God of infinite justice, mercy, and truth!

The same ideas will be found in the following passages; and nearly the same consequences naturally result from them.

Isa. xxxiii. 20, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, *a tabernacle* that shall *not be taken down;* not one of the stakes thereof *shall ever be removed,* neither shall any of the cords thereof be broken."

The future earthly Jerusalem which will be built after the final return of the Jews, is here spoken of in a figurative manner, under the idea of a tabernacle or tent, the covering of which is secured by driving stakes into the ground, and fastening it to them with cords. *The permanency* and *endless continuance* of that city is the idea here intended.

Jer. xxxi. 38, 40, "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.—And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; *it shall not be plucked up, nor thrown down any more for ever.*"

It is altogether certain that the circumstances here described never yet have taken place: and to apply them, as their *proper signification,* to any other than the future earthly Jerusalem, would be an *insult to reason,* and a violence done to the propriety and decorum of language.

From the texts already adduced it plainly appears that the prevalent idea contained in them is, *the endless duration* of the things therein adverted to,—as the human state; the posterity

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of Jacob; the seed of David as their rulers; their national prosperity and happiness; the earthly Jerusalem; the sun, moon, and stars, &c. All these documents, individually and collectively, in the most forcible manner, prove the idea of a *literal* conflagration to be *an entire mistake.*

We now proceed to answer the objections, and solve or obviate the difficulties which lie in the way of the establishment of the ideas advanced in this chapter.

There are two general sources from whence objections may arise, *Scripture* and the *circumstances* of the case.

First, From Scripture. Let us consider,

I. Those passages which *appear to countenance,* and have long and almost universally been thought to *prove,* that the earth, together with the human state and the material heavens, will be destroyed by a general conflagration. Let us thoroughly, candidly, and patiently examine the subject.

1. The portion of sacred writ that is likely to be first in the reader's recollection is 2 Pet. iii. 7, 10, 12, "But *the heavens* and *the earth,* which are now, by the same word are kept in store, *reserved unto fire* against the day of judgment and perdition of ungodly men.—But the day of the Lord will come as a thief in the night; in the which *the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*—Looking for and hasting unto the coming of the day of God, wherein *the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.*"

This is the only place of holy writ in which a general conflagration of the heavens and earth appears to be expressly mentioned.

The author feels no scruple, nor the least hesitation, in allowing that, viewed in a *detached light,* as unconnected with other passages, the language *appears* to be *literal.* Its connexion also with that which precedes, and the comparison expressed between the *conflagration* and the *deluge,* greatly favour the literal sense. It is equally true that the weight and force of these considerations have for more than seventeen hundred years past appeared to the whole Christian Church so great as to induce them to make it a kind of *standard* by which to adjust the meaning of every other part of Scripture which was thought in any degree to relate to it. All that can be advanced by an objector in proof that the literal signification *appears* at first sight to be intended, is readily admitted.

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But is it not possible that it may be a *mere appearance*, instead of a *reality?* This is the important point now to be decided. The more closely the particular parts of this passage are scrutinised, the more clearly will this *appearance* be manifested to be merely such; and by tracing it through every part, we shall find no solid or rational grounds on which to proceed without admitting the sense to be symbolical.

This decision has not been hastily made, nor without the greatest deliberation and caution of which the author was capable. A consciousness of having nearly the whole Christian world against him, produced such feelings as cannot be fully apprehended by any other person, unless he were placed in a situation nearly similar; and this very few ever have been, or ever can be. A powerful sense of this, united with a disposition peculiarly timid, naturally induced him to *examine* and *re-examine* every step he took, before he ventured to trust himself on new ground; and no motive could have led him to proceed, but *the fullest evidence and conviction* that the whole stream of prophecy perfectly corroborated his views.

But as the reader cannot be expected to take his *ipse dixit* instead of *proof* that the sense of this passage is symbolical, it will be very proper to adduce some of the grounds or reasons on which this decision is founded. They are as follow:—

(1.) Because the literal sense of this passage stands in direct opposition to the plain and self-evident meaning of a very great number of other parts of Holy Writ. Some of those we have already viewed in the former part of this chapter. Several others we shall have occasion to notice in the following part of it; and many more might be produced if it were necessary. The state of the case comes to this issue: the literal sense of Peter's words, and that of those other texts, being uttterly irreconcilable, *they cannot subsist together;* on one side or the other it must be given up. And it appeared perfectly unreasonable to receive and support a sentiment expressed in what may be called *one solitary* place of Scripture, in opposition to that which is so plainly contained in such a variety of others; especially when we consider *the incoherency* of the literal sense of Peter's words, and the *dreadful imputations* which it throws on the attributes of the Most High. Some of these we have already witnessed; and others will soon be discovered.

(2.) Because, by setting aside the literal sense of those numerous portions of prophecy, (in order to admit that of Peter,) they have sustained the greatest violence and injury; and insuperable difficulties are created. Passages which, in their own

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nature, are as plain and easy as words can make them, and which are descriptive also of the greatest and most important events, are hereby rendered so dark and mysterious as to make them totally inexplicable by any rational interpretation consistent with the language; and the most foreign ideas have been imposed on some of them as their primary and proper meaning.

By way of specimen, the reader is presented with the following quotation from Dr Macknight, a writer of great respectability. It is found in his "Commentary on the Apostolical Epistles," vol. ii. section 4, p 153, fourth edition, which treats of the fourth promise in the covenant with Abraham. His words are—"This promise is recorded Gen. xvii. 7, 'I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant.' Ver. 8, 'And I will be their God.' This promise, though expressed in the most simple language, comprehends deep meanings. It consists of two articles. 1. The first article is contained in ver. 7—'I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant.' This establishment of God's covenant with Abraham and his seed in their generations for an everlasting covenant, in its first or literal meaning, implied that Abraham's natural seed were to remain a *distinct people* in their successive generations, without ever being destroyed; because, if they were to be destroyed, God's covenant with them would not have been everlasting. To this interpretation we are led by Moses, who declared, that if God destroyed Abraham's natural seed, it would be a breaking of His covenant with them. 'And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them,' (Lev. xxvi. 44.) Agreeably to this promise, God declared by Jeremiah, that He would utterly destroy the nations who had oppressed the natural seed of Abraham, but would never make a full end of his posterity. 'Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee,' (Jer. xlvi. 28.)"

Here we see the *primary, full,* and *proper meaning* of these passages *explicitly* and *candidly* admitted; and *the everlasting continuance* of Abraham's natural seed as a *distinct people,* without *ever being destroyed,* is expressly and definitely asserted as primarily and literally implied in the promise. And yet in the very next page he directly sets this aside, where

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he says, "And they" (that is, the seed of Jacob) "will be continued a *distinct* and numerous people, *till* the fulness of the Gentiles is come in, and their existence as a separate race is *no longer needed* to strengthen the evidences of the gospel. At that period, they also shall be converted to the faith of Christ, and entering into the Christian Church, they will, with the other disciples of Christ, assist in preserving the knowledge and worship of God among mankind, to the end of the world."

According to his decision, then, this covenant or promise of Jehovah, that the natural seed of Abraham should never be destroyed, is to be *everlasting* only till He burns them in the conflagration at *the end of the world!* And their being *a distinct people* is to cease, it seems, a considerable time before that period!

Had not these sentiments been advanced and patronised by other writers before him, what must a person of his discernment have felt before he could have permitted himself to offer to the world an exposition so directly contradictory to itself, and opposed to what he himself had acknowledged to be "the first and literal meaning" of the passages?

He afterwards, indeed, endeavours to solve the difficulty, by referring *the perpetuity* of this covenant to *the eternal state.* But it is perfectly plain that it refers to *the human state,* and to that only. Moreover, on his ground, the promise contains nothing more than that to which every *Gentile believer* is equally entitled. The promise made to Abraham was of a *peculiar* and *emphatical* nature. But by this explication the *peculiarity,* as well as the *propriety* and *truth* of it, is completely destroyed.

It should be considered, however, by way of apology, that these absurdities are to be charged, not so much on *the writer,* as on his *system.* The idea of the conflagration was the grand stumblingblock. His exposition, although inconsistent, is certainly one of the best that the commonly received views will admit; for he *does* give us the *primary* and *proper import* of the words, although he afterwards does it away. But by many expositors, in order to their appearing more consistent, it is never adverted to at all.

We will now proceed with the point in hand.

Attempts of various writers to solve those difficulties have produced a multiplicity of theories, which have only tended to confuse and perplex the mind of the reader, without being of any real utility: for while the *radical error* still remained, if they have removed one difficulty, they have generally substituted another. Some of them have also been of the most

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fanciful and extravagant description; particularly those of Glanville, Dr Thomas Burnett, Whiston, Winchester, &c.

On the other side, by admitting the full, literal sense of the predictions referred to, and considering that of St Peter as symbolical, every difficulty of any weight, excepting such as arise from former prejudices, is removed; and the whole series of portions relating to the subject will appear to contain the most uniform and harmonious, clear and luminous, easy and simple, and at the same time the most important ideas that words are capable of expressing.

(3.) Because many other parts of prophecy nearly similar in phraseology, from the subjects to which they relate, *must be*, and are *acknowledged to be* symbolical. But it will be necessary to refer the reader to some of them for his examination. See the following:—Isa. xiii. 10, 13, and xxxiv. 4, 5; Ezek. xxxii. 7, 8; Joel ii. 10, 30, 31, and iii. 15, compared with Acts ii. 20; Matt. xxiv. 29; Rev. vi. 12–14. From these texts it will clearly appear that the symbolical sense of Peter's words is perfectly consistent with the analogy of Scripture.

Another reason that led to this decision is—

(4.) Because the figurative sense of Peter's words is by far the more easy and natural; as most of the clauses in the passage require greater straining to make them coincide with *the literal,* than the others do to make them agree with the symbolical meaning. This will soon appear if we carefully analyse them:—

[1.] Ver. 10, "The heavens shall pass away with a great noise." Understood literally, "*the heavens*" can signify nothing else than either *the atmosphere* or *the heavenly bodies.* The sentiment most prevalent at present is, that the atmosphere only is here intended. But viewed in this light, what rational idea can be conceived of its *passing away?* Can it be supposed that the body of air and vapours of which the atmosphere is composed will be separated from the earth, as the phrase literally implies, and pass away from it? No, the only effect that a conflagration could naturally produce on it is this: by the excessive heat, the waters of the globe would be changed into vapour, and the air would be prodigiously rarefied, so as to extend to a much greater distance from the surface of the earth. But it is evident, that while gravity continues to be a property of matter, the atmosphere, although it occupied a larger space, would still tend to, and surround the globe.

But in addition to this incongruity of language to the supposed nature of the case, it should be noticed that the word is plural, "*the heavens:*" and the application of this to the atmo-

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sphere seems nearly as improper as the preceding expression of its *passing away*.

But let us apply it to the heavenly bodies, the sun, the moon, and stars, and try if the language be more applicable and proper.

Does it mean that they shall depart from their present situations, and pass away into "the illimitable wilds of space," and fulfil their present uses no more for ever? Or does it only signify that their *light* shall be for ever *extinguished?* It is not easy to discover any other circumstance possible to happen, that can be implied in the phrase, And what apparent probability is there in either of these cases?

But it should also be considered how either of those ideas can be reconciled with the clause contained in the 12th verse, "the heavens being on fire shall be dissolved."

With respect to the "*great noise*" that will accompany this circumstance, it cannot, with any degree of propriety, be applied literally to the heavenly bodies. It must, therefore, be referred to the atmosphere. And it may be admitted that if a conflagration were to take place, the rarefaction, by intense heat, of such a body of water as the globe contains, would necessarily produce a constant and long-continued noise. But to whom can this noise refer? Before this could take place there would not be a *living* creature on earth to hear it. And to speak of a noise or sound without an ear to hear it, is as irrelative as to talk of colours without an eye to see them.

But if we view the words as symbolical, the incoherency and improprieties vanish. The whole passage seems to refer to that awful time when the stone (Dan. ii. 34, 35)—that is, the temporal kingdom of Christ—in the hands of the Israelites shall smite, break in pieces, and consume all those powers that shall be found to be inimical to that kingdom of righteousness which He will establish in the earth. Thus viewed, the clause under consideration will appear peculiarly proper and significant. "*The heavens*" is an established and well-known ***symbol*** representing ***the governments*** of the different nations of the globe. "*A great noise*" may very properly be considered (like the apocalyptic ***trumpets***) as the symbol for the ***bustle, tumult,*** and ***confusion*** that generally accompany a great revolution or important change in human affairs. No words, therefore, could more properly or emphatically express the nature of that future tremendous though glorious event than those used by St Peter.

[2.] Again, ver. 12, "Looking for and hasting unto the coming of the day of God, wherein ***the heavens being on fire shall be dissolved.***"

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Understood literally, "*the heavens*," as before, must signify either the atmosphere or the heavenly bodies.

If we suppose it to refer to the latter, then it must be admitted that a separate fire will be excited in each of those orbs sufficient to dissolve it. For, placed as they are, at such an immense distance from each other, it cannot be supposed that the fire in any one of them can be so extensive as to be communicated from one to another. But further, if we suppose them to be inhabited, (which certainly is an hypothesis much more worthy of a God of infinite wisdom and power than to imagine they are not,) their destruction must involve the lapse of their inhabitants and the general spread of *moral evil* among them, as it cannot rationally be imagined that any other cause could induce the Most High to inflict on them a punishment so dreadful.* But these ideas are so gloomy and forbidding, that few, if any, it is presumed, will be disposed to prefer them to that which follows.

The prevailing modern opinion is, that the atmosphere alone is meant. The recent discoveries in chemistry have been thought to throw considerable light on the subject. It is satisfactorily proved that water is composed of two different gases, *hydrogen* and *oxygen;* the former of which is very inflammable, and the latter is an essential supporter of all combustion. From hence it has been thought that the conflagration may, in a great measure, be accounted for on natural principles. It has been imagined that all the water of the globe, and all the aqueous vapours in the atmosphere, will, by the action of the *electric,* or *ethereal fire,* be reduced into their component gaseous parts; and that hereby the way will be prepared for the ignition of the hydrogen gas in the upper regions of the atmosphere; and that all terrestrial matter will be dissolved by fire united with the oxygen gas. But this ingenious hypothesis is totally demolished by the well-known fact, that the *electric* or *ethereal fire,* instead of *decomposing* water, has the property of *chemically uniting* the two gases, and *reproducing water.* It is by the *galvanic apparatus* that the decomposition is performed.

We are still unable to account for the conflagration from natural causes. Nothing but the immediate interposition of the Divine power can effect it. But we know (if it were really intended by the Almighty) He could produce it by causes and means in themselves the least calculated for the purpose.

* And why should the inhabitants of *other systems* be punished for the delinquencies of the *tenants of* THIS WORLD?

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But let us consider *the propriety* of the language in this clause, as applied to the atmosphere. Besides the impropriety of the plural being used, still it will not bear scrutiny. Even supposing the hydrogen gas to be on fire in its upper regions, what definite idea can be conceived of the atmosphere being *dissolved?*

But supposing either of these applications to be designed, how, as before hinted, is it to be reconciled with their "*passing away* with a great noise?"

But understood symbolically, the expressions are perfectly proper, and peculiarly significant. *Fire* is the allowed and well-known symbol for *destruction.* As fire dissolves and totally changes the substance of that on which it preys, nothing could be a more expressive emblem of the total dissolution and destruction of those nefarious and antichristian governments which are the objects of these prophetical denunciations.

[3.] Ver. 12, "And *the elements shall melt with fervent heat.*" By "*the elements,*" (taken in the literal sense,) most writers suppose the apostle to have meant those of which natural bodies are composed; and these, according to the philosophy that prevailed in his time, were reckoned to be four,—*earth, water, air,* and *fire.*

Let us now examine what rational idea can be entertained of their being *melted* with fervent heat. That the element of earth, at least some parts of it, (in the extensive sense in which it was then viewed,) may be fused, is admitted. But how can *water,* in a fluid state, be melted? And can it with greater propriety be applied to the element of *air?* But more especially with regard to that of *fire,* how this is to be *melted by fire,* or *fervent heat,* is frankly acknowledged by the author to be far beyond his comprehension.

There is also a manifest redundancy in the description: as the "*elements,*" so understood, can comprise nothing more than "*the earth,* and *the works that are therein.*"

From a perception of the absurdities attending this application of the terms, it has, of late years, been supposed by some that the planets in the solar system are intended by the apostle.

But this interpretation coincides with the forbidding idea before stated, and is equally irreconcilable with "*their passing away* with a great noise."

But view the words in a *symbolical sense,* and the difficulties no longer subsist. Consider the meaning of the word, *στοιχεῖα, elements,* as referring to those of which natural bodies are com-

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posed, but used by the apostle figuratively to represent the principal or leading corruptions of the human nature, or which compose, as it were, the basis of the lapsed state; and the figurative *melting away,* that is, the consumption or destruction of those elements, will be the natural consequence of the introduction of our Redeemer's kingdom.

Thus far, then, we see the difficulties and improprieties which attend the literal application of the words, and the perspicuity, propriety, and ease which recommend the symbolical sense.

[4.] Ver. 10, "*The earth* also and *the works that are therein* shall be *burned up.*"

The literal sense of this clause likewise is not without its difficulty; as the word *κατακαήσεται,* rendered "*burned up,*" properly signifies, "*burned out*" or "*consumed;*" and implies that *the substance* of the thing in burning will *waste away* or *consume,* like a taper or candle. But this, the most strenuous advocates for the conflagration in its unlimited sense will hardly be disposed to admit; for it is generally believed, that though the earth will be *dissolved* by the fire, it will not be *destroyed,* but be afterwards renewed, and made the endless abode of blessed spirits or beings, to whose natures, they suppose, it will be adapted.

In the symbolic sense, also, there is some apparent difficulty in a part of this clause; in that style *the earth* represents *the common people,* over whom the *political heavens* bear rule. Taking the words in this sense, and without any restriction, it would imply that all the common people will be destroyed. But this cannot be admitted.

But if *the earth* here be viewed as a *limited symbol,* by which *the wicked part only* are intended, then this clause also of the prediction is in perfect harmony with the rest. And *the nature of the case,* as delineated in various parts of prophecy, fully warrants this limited application of the words. This will be more particularly shewn in the next chapter.

The following words also, "and *the works that are therein,*" must be taken in the same sense, as limited to the works that *appertain to the wicked.* Thus viewed, "the earth and the works that are therein being burned up," will be found, on the nicest scrutiny, to be a proper symbol to represent the total extirpation of the wicked from the earth, and the annihilation of all their works.

The destruction of the works of the wicked is an idea very extensive and important. It includes, not only all the numerous actions that are *morally evil,* but also all the *literary works*

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which are incompatible with simplicity and purity of mind; the various works in *building*, *furniture*, and *dress*, that arise from, or administer fuel to pride, vanity, ambition, &c.; the multifarious arts that are intended and calculated to gratify a *luxurious* and *sensual appetite;* all the numerous works that are invented for public or private *sinful amusement;* all the extensive preparations and operations included in *offensive* and *defensive war;* and many other things that might be mentioned.

When the extent of this change is duly considered, the expressiveness and propriety of the language will the more strikingly appear.

The last and principal reason is,

(5.) Because the apostle himself gives us *a key* which clearly unlocks his meaning, and forcibly proves that his language cannot be other than symbolical. This key is contained in the 13th verse,—"Nevertheless we, *according to his promise*, look for *new heavens* and a *new earth,* wherein dwelleth righteousness."

These words are evidently quoted from Isa. lxv. 17, "For, behold, I create *new heavens* and a *new earth:* and the former shall not be remembered, nor come into mind."

The whole weight of this reason rests on this point,—that the language of the prophet in this quotation *is symbolic.*

An incontrovertible proof that it is so, occurs in the following verse, being an illustration of it by the Lord himself: ver. 18, "But be ye glad and rejoice for ever in that which I create: for, behold, I create *Jerusalem* a rejoicing, and *her people* a joy."

It is evident that the future *earthly Jerusalem,* when made by the Messiah the seat of His supreme authority, and the metropolis of His earthly kingdom, is here given, by way of interpretation, as the meaning of the "*new heavens.*" And the holy, glorious, and joyful state of *the people,* in consequence thereof, is intended by the "*new earth.*"

To suppose this prediction to refer to a new literal earth and heavens, to be created or renewed after the conflagration, is futile, and incompatible with the nature of the language. For, what has *Jerusalem,* or *her people,* to do with such new heavens or earth?* By attentively examining the remaining part of the chapter, which is inseparably connected with that just cited, it will be hardly possible to entertain a doubt that the whole description refers to that thorough change of the state and order of things which will take place in *the regener-*

* And of what consequence can it be to the inhabitants of *this globe,* whether there be or not any change in the celestial bodies?

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ation; or, that the nature of that state can be other than *human.*

Now, as the symbolic nature of this prophecy of Isaiah is so clearly established, it inevitably follows, that if the apostle Peter be allowed to have had the mind of the Spirit concerning it, he must have understood and used it in *the same sense.* It is equally plain that the "*new heavens and the new earth*" which he and the primitive Christians looked for, and which are expressly said to be "*according to His promise,*" can signify no other than those which were intended by the prophet. And it further follows with equal clearness, that if Peter considered *the creation* of the *new* heavens and earth as symbolical, he must necessarily have viewed *the future destruction* of the *old* ones in *the same sense.* And that it was so viewed, appears with additional perspicuity and force from the words added by the apostle to those of the prophet, "*Wherein dwelleth righteousness.*" Apply this in its literal sense to the *new heavens,* as signifying either the *atmosphere* of the *new earth,* or the *new heavenly bodies,* (supposing new ones are to be created,) and what rational idea can be formed of it? But, taken figuratively, the sense is sound and proper.

By these documents, the intention of the apostle in this passage is so fully demonstrated, as to place it beyond the power of successful contradiction; and the most solid support is hereby given to the sentiment advanced in this chapter.

Before we dismiss this much-mistaken part of Scripture, it is needful to observe, that what impropriety soever may be urged, as arising from representing the apostle as viewing the destruction of the world by the deluge of water *as literal,* and its destruction by fire *as symbolical,* the impropriety and difficulty are by no means lessened, but *greatly increased,* by viewing it otherwise.

2. There are other parts of prophecy which have been generally thought to refer to and support the idea of the conflagration. For the reader's satisfaction a reference is here give to the places where they occur, that, if he pleases, he may turn to them, and view their connexion and contents. But that none of them afford any countenance to that idea, will, on considering them, satisfactorily appear. They occur as follow:—Deut. xxxii. 22; Ps. xi. 6, and l. 3, and xcvii. 3; Isa. xxxiv. 4, 8, 9, 10, and lxvi. 15; Dan. vii. 9, 10; Zeph. iii. 8; Mal. iv. 1; 1 Cor. iii. 13–15; 2 Thess. i. 7, 8; Heb. x. 27. That some of these are figurative is absolutely certain; and that the whole of them may be so understood without any impropriety, cannot, with truth, be denied. Yet

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from some of them, particularly 1 Cor. iii. 13–15, and 2 Thess. i. 7, 8, there is some degree of probability that *some kind of fire* will attend the coming of the Lord; probably of a nature similar to that which destroyed Nadab and Abihu, (Lev. x. 2,) and the two captains and their fifties, (2 Kings i. 10, 12.) But it is sufficiently clear, that it will not be of a common nature, such as could produce a conflagration. Neither will it be universal in its effects; but of a peculiarly discriminating property, so as to fix and act, under the Divine directions, only on the objects proper for destruction.

II. In the opinion of some, an objection equally strong may appear to be contained in some other places of Scripture, in which the *passing away*, *waxing old*, *perishing*, &c., of *the heavens* and *the earth*, are expressed. It may be needful to take some of these also into consideration.

1. The first that is likely to impress the objector's mind is Matt. xxiv. 35, "*Heaven and earth shall pass away*, but my words shall not pass away." Compare with Mark xiii. 31.

From the difficulties and absurdities which clog the literal sense, when applied to the *material heavens*, as we have seen on 2 Pet. iii. 10; and the direct opposition of this sense to the numerous passages produced in the former part of this chapter; and also from the peculiar propriety of the expression when understood figuratively; it is presumed the reader will be at no loss to decide on, not merely *the propriety*, but *necessity* of rejecting the former, and receiving the latter sense.

If it be applied to the *literal earth*, the difficulties are nearly equal. The phrase, "*pass away*," is incompatible with its being "*burnt up*." And to make it any way agree therewith, it must be viewed figuratively, as signifying merely the *passing away* of its *former state;* but taken symbolically, it is perfectly apposite and proper.

2. Another passage is Ps. cii. 25, 26, "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. *They shall perish*, but thou shalt endure: yea, *all of them shall wax old as a garment; as a vesture shalt thou change them*, and they shall be changed." Compare Heb. i. 11, 12.

These expressions allude to a person's putting off an old or worn-out garment, and putting on a new one. They are figurative, approaching the nature of symbols. Let us try what can be made of them, by applying them to the literal heavens and earth.

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First, the destruction of *all the heavenly bodies*, as well as *the earth*, is necessarily implied. "They shall perish, yea, *all of them* shall wax old." But this, as before hinted, few writers or readers are disposed to admit.

Again, in what sense, and with what propriety, even in the smallest degree, can *the literal heavens* or *earth* be said to "*wax old*," (or *wear out*,) "*like a garment?*"

But take it (as undoubtedly intended by the sacred Spirit) to be *an emblem* expressive of the decay and dissolution of the idolatrous and antichristian governments of the earth, preparative to that blessed state that will take place by the establishment of the Redeemer's temporal kingdom throughout the world, and the expressions are full of propriety, beauty, and sublimity.

3. There are a few other texts the language of which is somewhat similar; but that they, together with those just noticed, are all intended to be understood in the sense before stated will appear indubitable, from this consideration, that, if they are taken in their literal sense, they directly contradict many others, in which the *permanency* and *endless continuance* of the earth, sun, moon, and stars are expressly asserted.

The reader will doubtless recollect what has been advanced on this point in sections 2 and 4 of this chapter. Let the following addition to it be also attentively considered.

Ps. xxxvii. 29, "The righteous shall inherit *the land*, and *dwell therein for ever*."

Ps. lxxviii. 69, "And he built his sanctuary like high palaces, *like the earth* which he hath *established*" (or *founded*) "*for ever*."

Ps. xcvi. 10, "Say among the heathen that the Lord reigneth: *the world also shall be established* that it *shall not be moved*."

Ps. civ. 5, "Who laid the foundations of *the earth, that it should not be removed for ever*."

Ps. cxlviii. 3–6, "Praise ye him, *sun and moon:* praise him, all ye *stars* of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath also *stablished them for ever and ever:* he hath made *a decree which shall not pass*."

Eccles. i. 4, "One generation passeth away, and another generation cometh: but *the earth abideth for ever*."

Many other passages of a similar import might be produced.

Now, as it is apparent that the literal acceptation of these seemingly opposite parts of Holy Writ are altogether irreconcilable, one side or the other must give way.

The manner in which different writers have generally en-

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deavoured to reconcile these portions is, by giving up the *proper meaning* of the words "*for ever*," and "*for ever and ever.*" The idea of the conflagration, indeed, compelled them to do this. But they have, by doing so, weakened the meaning of those terms, and enveloped them in an ambiguity which by no means belongs to them.

By adverting to what has been already said on the subject, and exercising a little reflection on the texts last considered, we need not hesitate a moment to determine which side of the question best comports with the rationality and honour of Divine Revelation.*

III. There are passages also of another description, which some may think altogether hostile to the ideas which have been advanced. They are those in which the phrase, "*the end of the world*," is used. This, no doubt, will be thought a difficulty impossible to be surmounted. But such an idea can be entertained by those only who are altogether unacquainted with the nature of the terms made use of by the inspired writers.

The texts in which the phrase is introduced in our translation are as follow:—Matt. xiii. 39, 40, 49, xxiv. 3, and xxviii. 20; 1 Cor. x. 11; Heb. ix. 26. In all these places, the words in the original are from *αἰὼν* (*aion.*)

The more the nature of these quotations is examined, the more perfectly shall we be satisfied that they were never intended by the Holy Spirit to be rendered "*the world.*" Such a translation is exactly calculated to produce and cherish ideas entirely subversive of those which were designed by their Divine Author. The word "*age*" is the most literal translation of it, but is far too contracted and indefinite to express the import of the original.

Of these passages, the first five undoubtedly refer to the end of the present aion, and have no more concern with the *end of the material world* than with *the end* of *heaven* or *hell.* As a specimen of their signification, let us take a particular view of the two first. They occur in the interpretation given by our Lord of the parable of the wheat and tares, Matt. xiii. 37–43. He says, ver. 38, 39, "*The good seed* are the *children of the kingdom*," or the truly righteous, "but *the tares* are the *children of the wicked one. . . . . The harvest is the end of the world.*" He had observed in the 30th verse that both the wheat and the tares must *grow together till the harvest.* The undeniable import is, that both the righteous and the wicked will exist or live *on earth together* till the time intended by the

* **We need hardly say that we do not concur with all the preceding statements and arguments.—Ed. *Q. J. of P.***

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harvest. Now, if this signifies the *real end of the world*, who does not see that it would directly militate against other explicit declarations of Holy Writ? For instance, Isa. xi. 9, "For the earth shall be *full* of the knowledge of the Lord, *as the waters cover the sea.*" See also Hab. ii. 14. It is self-evident that this never can be the case while the wicked continue to dwell in the world together with the righteous. This shews the impropriety of the common translation. The obvious meaning is, the end of the present aion, when "all things that offend, and them which do iniquity, shall be gathered out of His kingdom." Then the predictions above quoted will be completely realised. In the 40th and 49th verses, and in chap. xxiv. 3, and chap. xxviii. 20, the words evidently refer to the same era.

By a due consideration of their import the reader can scarcely fail to perceive how clearly and distinctly they involve the continuance of the human state in the age to come, as well as their beautiful harmony with those before produced.

With respect to 1 Cor. x. 11, "upon whom *the ends of the world* are come," it is strange, indeed, how the translators could think of rendering it "*the world*," and in the singular too, when they must have known it to be plural, "the ends of *the ages.*" What ideas could they possibly entertain of *the ends of the literal world* being come upon people in the apostle's days?

It is very probable that, by some mistake, the plural τέλη, "ends," has been substituted for the singular, and that the apostle's meaning was "the end of the ages." If so, it exactly coincides with that which follows: Heb. ix. 26, "But now once in the end of *the ages* hath he appeared to put away sin by the sacrifice of himself."

It is the opinion of most modern commentators that the *typical ages* of the Mosaic dispensation are those the end of which is here intended. For, to say that our Lord appeared, and was sacrificed to put away sin, "*in the end of the material world*," is consistent with neither the apostle's *language, propriety*, nor *truth.*

IV. There are yet some other parts of Scripture, the phraseology of which may be thought strongly to militate against *the perpetuity of the world, time*, &c. The strength of the objection arising from them lies in the phrase, "*the last day*," which may be found in the following places—John vi. 39, 40, 44, 54, xi. 24, and xii. 48.

Those four in the 6th chapter, and also that in chap. xi.,

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evidently refer to the time of *the resurrection*; that in chap. xii. 48, to the time of *judgment.*

From what has been said in the preceding parts of this chapter, it will, no doubt, be readily admitted that it cannot signify *the end of time*, or *the last natural day* that will exist. It certainly was never intended to be understood of *one natural day* of twenty-four hours; but for *a space of time* indefinitely.

From the circumstances mentioned by our Lord, there is no reasonable cause to doubt that *the last day* signifies *the latter end*, or *conclusion* of the *lapsed state of man*, or of the curse.

And as the general resurrection will annihilate the dominion of death over the bodies of the human race, (as the last enemy that shall be destroyed,) this may, even in a limited sense, literally and properly be called *the last day* in which natural evil will have any existence in the world. It is probable also that it will be *the last day* of the present aion. And when we consider the amazing change that will take place in the aion to come, it may, with considerable propriety, be styled "*a new world*," (and so far will excuse the common translation of the term.) Consequently, the day in which the state of things under the present aion will conclude, may, with equal propriety, be relatively called "*the last day of the old world.*"

V. There is still another passage which may appear to contain an objection to the subject of this chapter. It is 1 Cor. xv. 24, "Then cometh *the end*, when he shall have *delivered up the kingdom* to God, even the Father; when he shall have put down all rule and all authority and power."

The force of this objection lies in the supposition, that "*the end*" mentioned by the apostle means *the end of the world.* But from the numerous citations we have viewed, this must be quite erroneous.

It is generally admitted that the kingdom intended by the apostle is *the mediatorial kingdom.* The justness of this idea will appear from the following view of it:—

The great work committed to our Redeemer relative to the fallen condition of mankind, consisted in the exercise of the two following offices—that of *Mediator*, in all its various branches, and that of *Judge.* Now, it is perfectly obvious that when the regeneration shall have been completed, and the general resurrection and judgment concluded, there can then remain no longer any subjects for the exercise of these offices, any more than if our first parents and their progeny had continued in their original rectitude; for then, as there would have been no sin, there could have been no need of an

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atoning Mediator, Intercessor, &c.; and a day of judgment for *acquittal* or *condemnation* would never have been instituted.

It is evident, then, that the delivery of this kingdom to the Father, and Christ's ceasing to act as Mediator and Judge, does not in the least interfere with the endless duration of that kingdom mentioned in Dan. vii. 13, 14, Isa. ix. 7, and Luke i. 33; and which yet remains to be given to Him at the appointed time.

With respect to *the time* when the mediatorial kingdom will be delivered up, there is no difficulty in deciding. The apostle informs us, ver. 24, it will be "when He shall have *put down* all *rule* and all *authority* and *power*,"—that is, all governments that are *inimical* to His kingdom. In ver. 25 it is said to be "when He hath *put all enemies under his feet;*" and, again, in ver. 28, "when *all things shall be subdued unto Him.*" By comparing it with the texts considered in the third and fourth chapters, it will satisfactorily appear that the end of the present aion is the time intended. Thus, *He must reign* first in His *mediatorial* kingdom; and, after His second coming, in His *mediatorial* united with His *temporal* and *judicial* kingdoms, till the specified time, when the first and last shall exist no more. And, possibly, *the manner* of His possessing and administering the temporal kingdom may receive some *new modification*, the nature of which, at present, is unknown.

VI. As for Rev. x. 5, 6, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, ... that there should be *time no longer*," it is sufficient to say, that no writer of any note understands it of *time* properly so called. The meaning generally given is, that *delay* should be no longer; and refer it to the judgments of the *seven vials*, that these should not be longer delayed. But it is more probable the import is, that the *finishing* or *ending the mystery of God* should not be longer *delayed*,—that *great mystery* of permitting His church and people to be subject to the persecutions and sufferings which they have, for so many ages, sustained from their implacable enemies.

These are the principal parts of Scripture from which any objections to this part of the work appear likely to arise. We now proceed,

Secondly, To consider some of those which will probably be urged with respect to *the circumstances* which may be thought naturally to result from the sentiments advanced in this chapter.

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From this source, it is easy to foresee, that many objections will crowd on the reader's mind; but to attempt to state them particularly, and give a distinct answer to each, would far exceed the intended limits of this treatise.

1. The most considerable one that seems first to offer itself is, *the consequences* of the endless continuance of the human state.

It will naturally be asked, "If sickness, diseases, and premature deaths cease to occur,—if propagation continue in the same proportion as hitherto,—and this state of things were to proceed only for a few thousand years, what would be the consequence? The number of persons would become so great, that the earth itself would not be sufficient to contain them! What then would eternal duration produce?"

If all the circumstances supposed in the objection were necessarily to exist, it certainly would be rendered perfectly unanswerable.

But the endless multiplication of the human species can by no means be admitted. It is self-evident to every reflecting mind, that the increase, at some time or other, must be limited. By what particular *means*, or in what precise *manner*, it may be effected, remains with Him who is "great in counsel, and mighty in working." No one can imagine that He is deficient in *wisdom* or *power* fully to provide for the exigencies of His own plan. But it may reasonably be concluded that the renovation will produce such a change in the *animal frames*, as well as in the minds of the human race, as will comprise everything that may be necessary to regulate those matters, so as to prevent every circumstance that would be incompatible with the perfection and happiness of that state.

This objection is also founded on a supposed similarity between the future and the present aion. But this mode of reasoning leads to very great mistakes.

2. It has been a very common case that, by an association of ideas, the resurrection of the dead and the day of judgment have been considered as *inseparably connected* with the *end of the world.* And possibly some people may very seriously conclude, that the setting aside the one will equally supersede the others. But such a surmise is perfectly groundless, as will more particularly appear in a future chapter of this work.

3. Some may also be led to think that the sentiment advanced concerning the perpetual duration of the world will have a tendency to favour the atheistical notion of its having existed from eternity. But such apprehensions, also, are utterly causeless. For it cannot fail to be seen that the same

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inspired writings, which prove that *the world will have no end*, prove with equal clearness the *certainty* of its *having had a beginning*.

4. It may also be urged, that the prevalence of such a sentiment may have a tendency to increase the fatal security of thousands who are living in sin. That the apprehensions of a conflagration are naturally calculated to alarm the minds of the careless, and stir up in them a wholesome fear. And to deprive them of this powerful cause of such fear would be productive of harm. It is answered, (1.) Whatever the Lord has clearly revealed in His Word never can, in its own nature, be calculated to do harm. We know, indeed, that people may " wrest the Scriptures to their own destruction." But surely the Word of God is not to be blamed for this. (2.) The conflagration cannot be an object of fear, any further than as people apprehend themselves to be in *personal danger* from it. But whoever possesses any considerable acquaintance with the prophecies cannot fail to know, that many of them remain to be fulfilled before that event can be expected. Therefore, to those who understand the Scriptures, it cannot, in the present ages of the world, be an object of personal fear. And surely no Protestant will assert that ignorance of the Scriptures can be productive of any state of mind or conduct that is truly estimable!

(*To be continued.*)

Art. II.—PREJUDICE AND SCRIPTURE.

INJURIOUS INFLUENCE OF PREVIOUSLY-FORMED OPINIONS UPON OUR INFERENCES FROM SUPPOSED SCRIPTURAL PREMISES.

We not unfrequently meet with instances of the effects of previously-formed opinions in warping the judgment and inclining the mind to draw wrong inferences from correct scriptural data. It is very rarely, however, that we find a sincere and honest writer, who professes to have patiently and diligently investigated some particular biblical question, stumbling, as it were, in the noon-day, and assigning to an important and notable historical fact a position thoroughly opposed, in point of time, to that which it really occupies in the sacred narrative. We shall presently call the attention of the reader to a case of this kind, which may teach us the wisdom of examining the Scriptures for ourselves, and of not taking upon trust the

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statements even of the most sincere and respectable controversialists.

The readers of the Old Testament are familiar with the description of the holy zeal displayed by Hezekiah in the service of God as soon as he had ascended the throne, rendered vacant by the death of the wicked and infatuated idolater Ahaz. It may not be uninstructive to contrast the daring impiety of the father with the devotion and reverence of his son:—

"Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord; and he made him altars in every corner of Jerusalem."—2 Chron. xxviii. 24.

"Hezekiah, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them. And he brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites, and sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place."—2 Chron. xxix. 3-5.

Our present purpose requires us to notice attentively how the sacred historian proceeds to relate that "the priests began on the first day of the month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days, and in the sixteenth day of the first month they made an end." They were thus, in spite of all their diligence, not sufficiently early to keep the passover for that year, according to the strict letter of the law, which enjoined the paschal lamb to be slain and eaten on the *fourteenth* day of the first month.

Subsequently, however, to the original enactment, permission was given to keep the passover on the fourteenth day of the *second* month. The parties who were thus privileged, or rather upon whom this merciful injunction was laid, were persons who would willingly have complied with the letter of the law; but circumstances over which they had no control—"uncleanness by reason of a dead body," or the "being detained in a journey afar off"—had prevented them from doing so.

Hezekiah, who, through Divine grace, appears to have possessed an enlargement of spirit which might almost be called an evangelical and Pauline* freedom from ignorant and super-

* We seem to discover the very spirit of the apostle Paul in Hezekiah's well-known and beautiful petition:—"A multitude of the people had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah prayed for them, saying, The good Lord pardon every one who prepareth his heart to seek God, the Lord God of his fathers,

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stitious bondage to the letter of the law, (however earnestly and reverently desirous, for the sake of the Divine Lawgiver, to obey that letter as far as was really in his power), thought that he and his people came within the limits of the privilege of which we have been speaking—a privilege, be it remembered, conveyed in the form of a precept: "Yet he shall keep the passover unto the Lord. The fourteenth day of the second month at even shall they keep it." The pious king, with the aid of the priests and Levites, had made every effort to accomplish the cleansing and due preparation of the temple, but the most conscientious zeal and diligence had failed of success. He took counsel, therefore, with the princes and all the congregation in Jerusalem, and they resolved to keep the passover in the second month, *i.e.*, beyond all question, in the second month of his *first* year.

Thus, then, it does not seem possible that any unprejudiced reader of this deeply-interesting history should fail to see that Hezekiah's great passover was celebrated in the second month of the *first* year of his reign. Yet we must not go so far as to say that it is impossible for a reader—coming to the perusal of the sacred narrative with a very strong mental persuasion that the notion of a yet future restoration of the ten tribes to their own land is a fond and pitiable delusion—to gather hastily and rashly from the sacred record that this passover, which was certainly kept in the second month of the first year, was not celebrated until *after* the *sixth* year of Hezekiah's reign. For such a strange mistake has been really made.*

Do we ask how this error could have arisen? A reply is perhaps not difficult. The Bible is opened by such a reader as we have described, with an undoubting confidence that abundance of proof will be found, and that, too, with very little trouble, to shew the absurdity and impossibility of the objectionable theory. The eye hurries over the preceding historical context as if it had no vision, and gladly rests at once on the terms of the earnest and comprehensive invitation which Hezekiah "sent throughout all Israel, from Beer-sheba even to Dan," calling upon them to join him in keeping the approaching paschal feast at Jerusalem—"Ye children of Israel, turn

though he be not cleansed according to the purification of the sanctuary," (2 Chron. xxx. 18, 19.) May the Great Head of the Church cause such a gracious spirit (combined with prudent discernment and sound judgment) to prevail in these perilous days.

* Question of the Supposed Lost Tribes of Israel. A Paper read before Section E. of the British Association at Liverpool, the 26th September 1854. Arthur Hall, Virtue, & Co. 1855.

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again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the *remnant** of you *that are escaped out of the hands of the kings of Assyria.*"

It is at once rashly inferred—we should not have been surprised if such inference had been drawn by a superficial reader, but the mistake seems scarcely pardonable in one who professes, and we do not for a moment question his sincerity, to be a diligent inquirer, intending to state his views publicly before the British Association, and commit them afterwards to the press—it is, we say, at once rashly inferred that this "escaped remnant" consisted of those Israelites who had neither fallen by the Assyrian sword, nor been carried away by the Assyrian invader, when Shalmaneser,† having overrun Samaria, besieged and took the capital, and removed the great body of the survivors beyond the Euphrates and the Tigris. The reader will thus be prepared to see how the following chronological mistake could have been sincerely, though culpably and rashly, made:—

"Samaria, as above stated, was taken by Shalmaneser in the ninth year of Hoshea, which was the sixth year of the reign of Hezekiah, king of Judah, (2 Kings xviii. 10.) It must have been *after this event,* and in apprehension of a like fate impending over Judah, that Hezekiah 'took counsel of his princes and all the congregation, to keep a solemn passover,' (2 Chron. xxx. 2.) He then 'sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem to keep the passover.'"

In the above extract the italics are ours; in the following, they are the author's:—

"From this and the following verses it is apparent, that a considerable portion of the people of Israel had been left behind by the Assyrians, and we may conclude even the larger portion of them. For the narrative proceeds to state, 'So they established a decree to make proclamation *throughout all Israel,* from Beer-sheba even unto Dan. . . . . So the posts went *throughout all Israel and Judah.* . . . . Ye children of Israel turn again unto the God of Abraham, and he will return to *the remnant‡ of you that are escaped out of the*

* In fact, this "*remnant*" consisted of those who had survived the desolating invasions of Pul and Tiglath-pileser; and the greater part of whom, before many years should have elapsed, were to be slain or carried into captivity by the army of Shalmaneser.

† It is believed by those who have studied the subject, that the Assyrian cuneiform inscriptions teach us that Shalmaneser commenced the final siege of Samaria, and that it was Sargon, his successor, who brought it to a termination, and took the city. The question would seem to be left open by the sacred historian, who, having stated that, in the fourth year of Hezekiah, *Shalmaneser* came up against Samaria, proceeds to say, "and they (the Assyrians) took it. . . . . And *the king of Assyria* did carry away Israel into Assyria," (2 Kings xviii. 9–11.)

‡ Hence, if, *before* the invasion by Shalmaneser, and in the first year of

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hands of the king of Assyria.' This address, then, to those escaped out of the hands of the kings of Assyria, issued throughout all Israel, from Beer-sheba to Dan, proves incontestably that all Israel had not been swept away by the Assyrians after the taking of Samaria, but that a considerable remnant had been able to escape from the captivity and remain in their own land. The exact year of Hezekiah's reign in which this solemn passover was kept, is not (?) stated; but it was probably before the fourteenth year, as it was then that Sennacherib came up against all the fenced cities of Judah. . . . . A multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than was written," (pp. 18, 19.)

The conclusion at which, we may perhaps safely say, our author both wished and fully expected to arrive, is thus expressed—the italics are our own :—

"From these passages it is indubitable that even *immediately after* Israel is said to have been carried away captive by the Assyrians, there was still a large remnant of them left in their own land, among whom we have particularly specified six out of the ten tribes, viz., Dan and Ephraim, Manasseh, Asher, Issachar, and Zebulun, which tribes may therefore be presumed to have been mainly left *to become amalgamated with those of Judah and Benjamin,"* (p. 19.)

Had these inferences been all correct, the result would have been, that a body of Israelites, even more numerous than that which was carried into captivity by the Assyrians when Samaria was taken, must have remained in the land, and have become amalgamated with Judah and Benjamin. Their descendants would have formed no mean portion of the captive exiles removed by Nebuchadnezzar into Chaldea. Accordingly, the multitude who returned to Palestine under Zerubbabel and Jeshua, would on this view have represented all the twelve tribes, and thus there would apparently be no need to raise any question about the future return and restoration of the ten tribes.

We cannot dismiss this part of our subject without alluding to the assertion already quoted, that "it is apparent from the account of Hezekiah's great passover, that a considerable portion of the people of Israel had been left behind by the Assyrians, and we may conclude *even the larger portion of them."* We venture to ask how far is this statement consistent with two passages, with which every person ought to be familiar

Hezekiah, the Israelites who had survived the desolations and captivities of Pul and Tiglath-pileser were regarded as a remnant, the few who, in the sixth of Hezekiah, survived the capture of Samaria and remained in the land, were the scanty remnant of that remnant. Doubtless some of the children of Israel would take refuge in Judæa at the advance of Shalmaneser—especially those who had accepted the invitation to Hezekiah's passover—and of these a few at least would probably return into their own land. The Israelites of whom we read in the history of Josiah's reign may have been the descendants of these returned fugitives.

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who undertakes a public discussion of the topic of the restoration of the ten tribes? Of the passages in question, one is presented to us in the form of prophecy, the other in that of narrative:—

"The Lord shall smite Israel" (the ten tribes) "as a reed is shaken in the water, *and he shall root up Israel out of this good land* which he gave to their fathers, and shall scatter them beyond the river," (Euphrates,) "because they have made their groves, provoking the Lord to anger."—1 Kings xiv. 15.

"Therefore the Lord was very angry with Israel, *and removed them out of his sight:* there was none left but the tribe of Judah * only. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight."—2 Kings xvii. 18, 20.

And in the prophet Jeremiah, the denunciation against Judah shews what had been the destructive character of the Divine dealings towards the ten tribes—"And I will cast you" (Judah) "out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim," (Jer vii. 15.)

No one will deny that such erring rashness, in the treatment of Holy Writ, as that which we have been examining, culpable in any case, is doubly so when the writer professes to be an impartial inquirer into a biblical topic regarded with much interest by many minds, and is preparing an elaborate discussion to be read before the members of a great literary and scientific association. Had the author of this dissertation spent half-an-hour in quietly and attentively reading the 29th chapter of the second book of Chronicles, and the first two verses of the 30th chapter, he could not have fallen into the palpable error of which he has thoughtlessly allowed himself to be guilty. By this short and simple method he must inevitably have discovered that Hezekiah's great passover was certainly kept in the second month of the first year of his reign.

Our second instance of the effect of previously-formed opinions in biasing the judgment, and influencing the interpretation of Holy Scripture, is of a somewhat different character. It may serve to shew how unguarded and rashly-cherished notions of the prevalence of oriental exaggeration and hyperbole in the Hebrew prophets may incline us to take up with a manifestly inadequate fulfilment of a magnificent Divine prediction, which it would seem impossible to explain away.

Sir William Jones, the well-known oriental scholar, has not

* It is scarcely necessary to remark that the tribe of Judah here represents the two tribes of Judah and Benjamin united into one kingdom under the house of David.

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hesitated, in undue deference to certain native Persian writers, to affirm, in confident terms, that the Coresh who restored the captive Jews and encouraged them to rebuild their temple, was not the great Cyrus of Herodotus and Xenophon; and, moreover, that our commonly-received date of the return of the Jews from Babylon is very incorrect. The late noble author of the "Times of Daniel," when studying the subject of the reconciliation of sacred and secular chronology, may have been influenced in no slight degree by the too peremptory assertions of one so distinguished as a classical and oriental scholar.

"The great Cyrus," writes Sir William Jones, "I call, without fear of contradiction, Cai-Khosru; for I shall then only doubt that the Khosrû of Ferdusi was the Cyrus of the first Greek historians, and the hero of the oldest moral and political romance (the 'Cyropœdia'), when I doubt that Louis Quatorze and Louis XIV. were one and the same French king. . . . . Whatever our chronologers say, it is not easy to conceive that the Jews were delivered by this Cyrus. The name Coresh, used by Isaiah, has no affinity with the Persian word Khosrû, and we cannot suppose any corruption in the sacred text; whereas, all Persian writers agree that a prince named Coresh, who was sent by Bahaman, son of Asfundier, to govern Babylon in the room of Baltasar, actually protected the captive Jews, and permitted them to rebuild their temple. Our historians, deceived, perhaps, by the name Cyrus, which the Greeks gave both to Khosrû and to Coresh, have fixed the return of the Jews much earlier than the truth."

Now, it may seem somewhat strange that one who reverenced the sacred Scriptures as Sir William Jones undoubtedly did, should, while speaking with such sincere respect and deference of the "sacred text" of Isaiah, have deliberately approved the notion of these so-called native Persian writers. It was surely to make very light, however unconsciously and unintentionally, of the sacred text of Old-Testament prophecy, to accept and uphold the idea that a comparatively obscure and unknown Persian prince named Coresh, sent in the subordinate character of a deputy or governor to Babylon by the powerful Persian king Bahaman, and who does not appear to have been previously the conqueror of that city, was the deliverer of the Jews, from whom they received both protection and permission to rebuild their temple. The only reasonable solution of the difficulty would seem to be, that this accomplished Orientalist was of opinion that the sacred text of the Hebrew prophets, being written in an eastern dialect, by

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natives of the East, and for an oriental people, is of necessity to be regarded as having its due share of habitual oriental embellishment, not to say occasionally almost of unmeaning oriental hyperbole. In order to decide for himself, let the reader calmly compare the two accounts of Coresh or Cyrus—that which is given in what we do not scruple to call the historical prediction (or, if you will, the prophetic history) of Isaiah, and that of the so-called native Persian historians, as stated and accepted by Sir William Jones:—

"Thus saith the Lord of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."—Isa. xliv. 28. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."—Isa. xlv. 1-4.

"All the (native) Persian writers agree that a prince, named Coresh, who was sent by Bahaman, son of Asfundier, to govern Babylon in the room of Baltasar, actually protected the Jews, and permitted them to rebuild their temple."

Surely if the accomplished scholar of whom we have been speaking, had only consented to do what we have just been doing,—if he had patiently transcribed, side by side, the words of Isaiah, and those of the modern Persian traditions concerning King Bahaman and Prince Coresh, and had spent one quarter of an hour in seriously comparing the two,—the language of the inspired Hebrew seer would have penetrated his soul with the energy of a Divine rebuke, before which he must reverently have bowed. Such a simple step would have rendered it impossible for one who regarded the sacred text with a reverence which was the result both of education and conviction, to accept this so-called Persian tradition as the real historical fulfilment of the majestic and glorious predictions delivered to the Jewish nation by Isaiah, as a prophet of the Most High.

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The view of Sir William Jones would, of course, require that the Coresh of the forty-fourth of Isaiah, who issues a decree for the rebuilding of the temple, should be quite a different person from, and inferior to, the Coresh of the forty-fifth chapter. And we have, therefore, quoted the words of Isaiah at some length, in order to shew that it is one and the same Coresh (Cyrus) who is the subject of both these predictions. The illustrious conqueror, famous among many nations, (surely no subordinate officer, however high his official dignity, of King Bahaman,) was expressly raised up by the God of heaven "for the sake of Jacob His servant, and Israel His elect," to deliver them from the Chaldean yoke. And thus Cyrus, "Jehovah's shepherd," (but not Bahaman's servant,) who was to permit Jerusalem and her temple to be rebuilt, was identical with that world-renowned Cyrus, "Jehovah's anointed," who, for the sake of accomplishing Jehovah's purposes in behalf of Israel, was to subdue kings, and overthrow Babylon, with her two-leaved gates of brass, which, at the critical moment, were not to be shut against him.

And why repeat the testimony of sacred and secular history in support of sacred prophecy? The sacred historian Ezra teaches us that the Cyrus who restored the Jews was supreme King of Persia, Babylon, and Palestine, and, therefore, certainly also of Syria, through which country was the high-road from the Euphrates to the land of the Jordan. Nor do the Scriptures permit us to doubt that he was sovereign of Media and Elam, at the same time that he was lord of Babylon and Persia. Let the sacred historian Ezra, then, interpret the prophet Isaiah; and is his interpretation at all in accordance with the idle tradition followed by the native Persian historians? "The Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, saying, Thus saith Cyrus, *king of Persia*, The Lord God of heaven and earth hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah." Can this mighty potentate be identified with the comparatively-unknown Persian prince Coresh, (if such a personage ever existed,) who was sent by his royal master Bahaman to be governor of Babylon, in the room of Baltasar?

And what are we to say of secular history. It ignores, as might have been previously expected, the obscure and despised Jew, with his city and temple. And, indeed, had we found in Herodotus anything similar to that which we read in Ezra, modern neology and rationalism would, not improbably, have

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raised a loud outcry against the supposed perpetrators of pious frauds, and charged the early Christians with having tampered with the great work of the father of history. But if ancient secular records do not repeat the words of Ezra, they tell us plainly enough how nations were subdued, and the loins of kings loosed before Cyrus, who became successively the conqueror of Astyages and Ecbatana, Crœsus and Sardis, and specially of Babylon, with her unclosed brazen gates. And were we disposed to interpret the words, "*whose right hand I have holden,*" to signify (according to their obvious meaning) that Cyrus had to surmount in his victorious career very great obstacles, such as might seem to require the exertion in his behalf of the unseen arm of Omnipotence, secular history would bear us out in doing so. Astyages and Media would have been far superior to Cyrus and Persia, if all the ministers and generals of the former had been faithful to their sovereign. Had the powerful but unfortunate Crœsus been a little more prudent and vigilant, he might probably have retained his capital and empire. And (speaking after the manner of men) if the Babylonians had only exercised common watchfulness in taking care to have their river gates duly closed—(" the gates shall not be shut")—Cyrus might have been compelled to carry into execution a measure which, it is said, he was already meditating, the raising of the siege, and the abandonment, at least for a time, of an enterprise which was beginning to appear almost hopeless.

There is another consideration which is not to be overlooked. The Persian king, Bahaman, is very generally identified with Artaxerxes Longimanus;* and we may presume that Sir William Jones approved this identification, as he was certainly of opinion that our authorised chronology, by dating the restoration of the Jews from their Babylonian exile in B.C. 536, has fixed upon much too early a year. Now, as Xerxes, the father of Bahaman, died B.C. 464, we cannot well date the appointment by the latter of the supposed Prince Coresh to succeed Baltasar in the government of Babylon earlier than this year.

* Archbishop Usher thinks it can be proved from Thucydides that Artaxerxes Longimanus occupied the throne of Persia so early as B.C. 474. This would make no material difference in the argument. For, even on this supposition, Daniel must be thought to have reached an almost incredibly advanced age when Coresh restored the captive Jews to their own land. In order to reconcile the two chronological theories concerning the length of the reign of Xerxes, Whiston supposes that Artaxerxes Longimanus was associated with his father Xerxes on the Persian throne, cir. B.C. 474, and that the joint reign of father and son continued thenceforward until the death of the former in 464.

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Accordingly, on the present view, Zerubbabel and Jeshua did not lead back their countrymen to Palestine earlier than cir. B.C. 464. But Daniel was still living when this memorable event took place. And if we suppose him to have been seventeen or eighteen years of age when he was carried away captive to Babylon by Nebuchadnezzar, cir. B.C. 606, he must have been more than one hundred and fifty years of age when Cyrus promulgated his decree for the rebuilding of the temple.

But some writers, who are inclined to look somewhat favourably on this Persian tradition, plead the statement of an ancient Jewish author, Demetrius, to prove that Nebuchadnezzar did not begin to reign alone earlier than cir. B.C. 580, about which time Daniel (if Demetrius be right) would have been conveyed to Babylon. On this strange and untenable hypothesis Daniel would have been born cir. B.C. 597, and, therefore, would have been above one hundred and thirty years old when Bahaman sent prince Coresh to Babylon, and the latter permitted and enabled Zerubbabel and Jeshua to conduct the restored Jewish captives to Palestine. The venerable prophet must also, if we are to receive this Persian tradition as authentic history, have been fully one hundred and twenty-five years old when he was made one of the three chief ministers of his kingdom by Darius the Mede.* For it is not credible that more than seven or eight years intervened between the accession of this Mede to the Chaldean throne and the departure of Zerubbabel and Jeshua to the land of their fathers.

The native Persian authors alluded to by Sir William Jones flourished long after Persia had accepted the creed of Mohammed. There would appear to be no great difficulty in supposing that many of the Arabian followers of the false prophet (who paid a certain degree of honour to the names of the Hebrew patriarchs,) if previously ignorant, soon became acquainted with the leading events both in ancient Jewish history and tradition. Comprehended within this mixture of history and

* Some, who have followed the chronology of Demetrius, and accepted B.C. 579 as the first year of Nebuchadnezzar's undivided reign, and 560 as the date of the burning of the temple, contend that Darius the Mede must be identified with Darius Hystaspes, and that he took the Chaldean kingdom in B.C. 493. On this supposition Daniel could not have been less than one hundred and four years of age when Darius the Mede (*i.e.*, Darius Hystaspes) "thought to set him over the whole realm," (Dan. vi. 3;) and, which is not less objectionable, Darius the Mede must be thought to mean "Darius the Persian." Whereas the obvious inference is, that he was called "*Mede*" to shew that he was *not* a *Persian*.

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tradition was a special *Judæo-Persian* history, among the important facts of which were the deliverance of the Jews from their Babylonian captivity by the great Cyrus, (or Coresh;) the sending of a second considerable Hebrew caravan from Babylon to Jerusalem by Artaxerxes Longimanus, (Bahaman,) in the seventh year of his reign; and the mission by the same sovereign, (Bahaman,) in the twentieth year of his reign, of Nehemiah, armed with authority to complete the work of rebuilding the walls of the Holy City. Now, it naturally suggests itself to us to think that the Persian Mohammedan writers, upon whom Sir William Jones seems to have relied, as forming in themselves an original and independent authority, received their Judæo-Persian materials through Jewish and Arabian channels, into which they, of themselves, introduced the name of Bahaman, in order to give the whole what might be regarded as a more native Persian air. From ignorantly confounding together what had happened under the great Cyrus and Artaxerxes Longimanus arose the childish tradition of the restoration of the Jews from Babylon, through the good-will of a Persian prince named Coresh, who had been sent by the popular and renowned King of Persia, Bahaman, to govern Babylon in the room of Baltasar.

Our third example, though not so strictly coming under the title of this paper as the two already brought forward, bears a sufficient resemblance to justify its introduction here.

About three or four years ago, a course of sermons was preached in the season of Lent, in one of the churches in Oxford, and afterwards published under the title of "Lenten Sermons." Among these was one entitled "*Repentance from love of God life-long,*" of which the author was the celebrated Tractarian leader Dr Pusey. The reader's attention is requested to the following extract:—

"Morning after morning, cock-crowing after cock-crowing, St Peter wept his fall. Some lentile broth, of the daily value of a farthing, was for his whole life long the penitential food of him by whose hand God wrought special miracles, by whose shadow passing by He healed the sick, through whom He first admitted both Jews and Gentiles into the Church; to whom, first in dignity among the other apostles, He gave the keys of the kingdom of heaven."

Has Dr Pusey the warrant of the New Testament for asserting that "some lentile broth, of the daily value of a farthing, was for his whole life long the penitential food of St Peter?" or rather, does he not flatly, however unintentionally, contradict the testimony of Scripture, in accepting and promulgating this false and childish legend of the dark ages?

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If the Lord had really enjoined upon Peter some daily humbling memorial of his sad and thrice-repeated sin in the palace of the high priest, we doubt not that our apostle, in whom the spirit of evangelical obedience was as strong as that of evangelical faith and love, would gratefully and willingly have submitted to it, and conscientiously observed it. And we believe also, that if Peter could have possibly brought himself to think seriously that any special daily act of bodily mortification, as a memorial of his thrice-repeated denial, would be really and specially acceptable to his Lord, he would not have hesitated to carry it into daily practice. On the closest investigation, however, we are unable to discover, either in the four Gospels, the Acts of the Apostles, or in the Epistles of St Peter, the slightest trace of any such injunction from the Lord, or of the apostle's practice of any such daily act of bodily mortification.

On the evening of the day of the resurrection, Jesus suddenly appeared to his disciples with the gracious words on His lips, "Peace be unto you." He first tells them not to be afraid, and shews them His hands and His feet. After this He asks, "Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it and did eat before them." Surely we cannot help thinking that the apostles had that day been partakers of similar fare. And have we the shadow of a reason for believing that Peter alone had tasted neither fish nor honeycomb, and that no nourishment, save a farthing's worth of lentile pottage, had passed his lips on that or the preceding day. Our Lord shewed by eating of that which was set before Him, that He was corporeally present with them, and had truly and actually risen from the dead. And may we not venture to say, that no humble and thoughtful student of the New Testament would ever imagine, on reading how condescendingly the risen Jesus, on the day of His resurrection, had, by His example as it were, sanctioned and sanctified the temperate and grateful enjoyment of God's gracious gift of daily food, by partaking of the broiled fish and honeycomb in the presence of His disciples, that He would, nay, (with reverence be it spoken,) that He ever could, have imposed a daily penance of a farthing's worth of lentile pottage on Peter, or that the latter could have ever dreamed such penance would be acceptable to his gracious and loving Lord?

It was St Peter himself who testified to Cornelius and his Gentile company—"Him (Jesus) God raised up on the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to US who did eat and

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drink with him after he rose from the dead." Do not these words assure us that Peter partook of broiled fish and honeycomb on the day of the Lord's resurrection? and that this apostle, after that great event, was in the habit of eating and drinking after the same manner as his brethren?

We refer to the Lord's third appearance by the Sea of Tiberias, when Peter and his companions had been toiling unsuccessfully with their nets during the whole night. When they were all on the land, "Jesus said unto them, Come and dine." It is also added, "and Jesus taketh bread and giveth them, and fish likewise." Would it not be something like an insult to the reader's understanding to ask him if he thinks that Peter sat aloof from his brethren during the meal, receiving neither bread nor fish from Jesus, but fasting while the others ate? And we are scarcely at liberty to suppose that in his hurried embarkation on the preceding evening he had remembered to take with him some lentile pottage for the coming morning's meal. Can we help feeling assured that it could not possibly have been the will of the gracious and hospitable Lord of that homely but abundant feast, that one of His weary and hungry disciples then present should be excluded from its comfort and enjoyment. We are persuaded, as we read the brief narrative, that Peter, whose fisherman's appetite must have been sharpened by his night's labour, thankfully accepted Christ's bounty, and enjoyed, with his brethren, the refreshment of a temperate and sufficient meal.

We thus seem to have presumptive evidence, approximating closely to historical proof, that up to the day of the ascension our apostle had not commenced his supposed penitential regimen, but that, like his brethren, he partook temperately and without scruple of bread, broiled fish, and honeycomb, when they could be procured.

What are we taught in the Acts of the Apostles, after the ascension? "And all that believed were together, and had all things in common. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." Now, this description of the members of the infant Church may comprise the celebration of the Lord's Supper, as well as their daily social meals. Yet would any one think that, while all others were eating their meat with gladness, Peter should have formed the only exception. Can we believe, without clear and undeniable evidence, (and where shall we find this?) that the Holy Spirit, who was thus working in these believers as a spirit of

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gladness, and holy grace, and liberty, would have suggested to Peter, or have encouraged Peter if he devised the scheme for himself, to persevere in the plan of limiting himself to the supposed scanty daily meal of lentile pottage, as if such an unevangelical and slavish penance could have been specially acceptable, in his case, to his heavenly Father, and his loving and gracious Redeemer? Both the letter and the spirit of the New Testament may be safely regarded as forbidding us to entertain the irreverent (not to say the degrading) notion that the eternal Father, the beloved Son, or the Holy Ghost the Comforter, guided Peter into the path of this unmeaning and childish penance. And it is shewing little respect for the soundness and extent of the Christian knowledge and judgment of the apostle, to slander him by insinuating that he devised such an unscriptural scheme from his own imagination.

Again, if we are to believe what Dr Pusey asserts, how was it that, shortly after the baptism of Cornelius, the Hebrew Christians at Jerusalem brought this charge against our apostle—"Thou wentest into men uncircumcised, *and didst eat with them?*" Let Dr Pusey read attentively Peter's defence, which chiefly consisted of a relation of his miraculous vision at Joppa, and his visit to the centurion of the Italian band at Cæsarea. In the vision, a voice from heaven said unto him, "Rise, Peter; slay and eat." He does not reply, "I may not do so. I am under a solemn vow to take nothing but a small daily mess of vegetable pottage for the rest of my life." On the contrary, his reply is just that which we should expect from an Israelite whose usual food consisted of bread, broiled fish, and sometimes honeycomb, but who had not yet received an evangelical emancipation from the law concerning forbidden meats: "Not so, Lord; for nothing common or unclean hath at any time entered into my mouth." Nay, what is said of the apostle when at Joppa, and when about to behold the vision? "Peter, went up upon the housetop to pray, about the sixth hour (noon). And he became very hungry, and would have eaten; but while they made ready, he fell into a trance." We may feel tolerably confident that they were not making ready a scanty mess of lentile pottage for this very hungry man. Where, it may be asked, were Dr Pusey's scriptural recollections, when he rashly and blindly undertook, in a Protestant pulpit, and before a Protestant congregation, to be the grave and earnest patron of an absurd and thoroughly unscriptural (not to say downright lying) legend?

The manifest falsehood of the legend is also strikingly confirmed by what St Paul has written to the Galatians: "But

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when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, *he did eat with the Gentiles:* and when they were come, he withdrew and separated himself, fearing them of the circumcision." Few will doubt, after reading the account of the council at Jerusalem, (Acts xv. 1–21,) where the speech of Peter shews how he had profited by Paul's admonitory reproof, that he had already returned to the practice of eating with Gentile Christians, and that he continued in it during the remainder of his life.

There was a high and strong wall of separation between the children of Israel and the Gentiles. This barrier of prejudice was so high and strong, that it could only be removed from the mind even of the apostle Peter by an express revelation from Heaven. Thus he tells Cornelius, and those assembled with him, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company with, or come unto, one that is of another nation, but God has shewed me that I should not call any man common or unclean,"—language which, on the most modest interpretation possible, would abundantly prove that it was according to the mind and will of the God and Father of our Lord Jesus Christ, for Peter to be the guest of, and eat and drink with, converted, believing, and baptized Gentiles. When the centurion and his company had been baptized, "they prayed Peter to tarry with them certain days." There is no reason to doubt that he complied with their request, and was most probably himself the guest of Cornelius for a short time, that he might impart further instruction in the gospel. The heavenly voice had fully prepared him to eat and drink at the same table, and repose under the same roof, at least with those Gentiles who, in his own presence, and under his own ministry, had evidently received the Holy Ghost, even as the apostles themselves had been privileged to do on the day of Pentecost, and had been baptized, having become the children of God through faith in Christ Jesus.

Nor must we omit the important fact, that, as Peter was thinking on the vision, and the three messengers from Cornelius were already near the house, "the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them." The omniscient Spirit knew all that would occur in connexion with the apostle's journey to Cæsarea, that he would not only baptize, but also be the guest of, and eat and drink with, uncircumcised Gentiles. We must, therefore, conclude that all this was part of the Divine purpose, and thus is con-

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firmed unto us the view that the Holy Spirit never suggested to Peter the childish penance recorded in Dr Pusey's legend.

The learned Hebrew professor says that it was through Peter that God first admitted both Jews and Gentiles into the Church. Yes, and it was through him that it pleased God to break down the barrier of *social* as well as of religious prejudice, and to cause Hebrew and Gentile believers *to eat and drink together*, as well as to worship together. How little would Peter have been able to accomplish, heartily and effectually, by his own personal example, the whole of this Divine plan, if his daily solitary portion of food had been only a farthing's worth of lentile pottage.

Doubtless Cornelius, well acquainted with Jewish scruples, would, with the delicate and watchful courtesy of a Christian gentleman, allow no kind of expressly-forbidden meat to be set upon the table, and Peter would eat thankfully and cheerfully of that which was placed before him by his Gentile host. "Surely, if Cornelius were permitted to reappear among us for a single hour, his plain statement of that which occurred under his own roof, and at his own table, would cause Dr Pusey to regret his advocacy of a silly and improbable legend, which is as contrary to the spirit, as it undoubtedly is to the letter of the New Testament."

Art. III.—ANTICHRIST.

The word *Antichrist* has a twofold meaning. It means either the person who sets himself against Christ, or it means the person who pretends to be Christ. These two meanings are quite consistent, the one with the other; nay, so consistent that they make up one idea when combined. We do not need to separate them, nor to contend for the one to the exclusion of the other. They may be both represented in and by one person or body. One who denies Christ may profess to be Christ at the same time. He may say, on the one hand, "Jesus of Nazareth is not the Christ;" and, on the other, "I am the true Christ."

This we believe to be the true key to the meaning and use of the word in Scripture. It is as the embodiment of these two ideas that Antichrist is presented to us. He is at once a denier and a pretender—a denier of the Christ of God, a pretender to be that very Christ whom he denies. His preten-

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sions are founded on his denial; and his denial is for the purpose of furthering his pretensions.

Antichrist, then, is he who denies Jesus to be the Christ, and who claims to be received as the true Christ.

That by Antichrist is meant a denier of Christ is evident from 1 John ii. 22, "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth both the Father and the Son;" and from 1 John iv. 3, "Every spirit that confesseth not that Jesus Christ is come in the flesh," (or literally, that confesseth not Jesus Christ, Him who has come in the flesh,) "is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come." Then that by Antichrist is meant one who pretends to be Christ is evident from our Lord's own words, who, speaking of those very deceivers whom John calls Antichrist, (compare Matt. xxiv. 4, 5, with 2 John 7,) says, "Many shall come in my name, saying, I am Christ; and shall deceive many," (Matt. xxiv. 5.)*

The full scriptural idea of Antichrist seems to be that which combines both of these. He is at once a denier of Christ and a claimant of His name and honours. He sets his face against Christ in order to seize His throne and secure His worship. He takes for granted that there is a Christ, but he says, "I am the Christ." He assumes that there is a God, but he says, "I am God." The object of his ambition is not so much to banish the idea of a God and a Christ, as to present himself as the embodiment of these. He retains the idea, but for the purpose of grasping at the character and the power and the honour which that idea comprises. His aim is not to destroy the throne of Christ, but to supplant its rightful occupant, and to seat himself upon it, that he may receive the worship of the earth, and wield its sceptre as its own Divine Monarch.

Nothing is said of Antichrist before the flood. Some have thought its development is to be found in Cain and his posterity; that he and his line claimed to be the woman's seed, the world's deliverers; and that it was the overflow of this antichristianism that was arrested by the deluge. There is no proof of this. It would rather seem as if the features of antediluvian wickedness were pure ungodliness and immorality; for (in 2 Pet. ii. 5) that generation is called "the world of the un-

* I may notice that what in one place is affirmed regarding Christ is in another affirmed respecting God. Hence John tells us that he is a denier both of the Father and of the Son; and Paul gives these two characteristics of the "man of sin" or Antichrist: (1.) "He opposeth and exalteth himself above all that is called God;" (2.) "As God he sitteth in the temple of God, shewing himself that he is God," (2 Thess. ii. 4.)

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godly," (κόσμῳ ἀσεβῶν,) and the same word is used several times over to describe the men of that age; while our Lord's description of the " days of Noah " presents to us more of pure sensuality and worldliness than of antichristian opposition to the promise of the woman's seed.

The flesh had fully developed itself in these early days, and utter ungodliness had prevailed over the earth. This accumulated mass of iniquity God could not tolerate, and the deluge swept the earth clean of these pollutions.

But immediately after the flood Satan set on foot a new scheme of opposition to God. The main feature of that scheme was to take hold of God's great truth regarding the woman's seed, and to make use of it for exalting *man*. Man's object now was to claim the name and honours and prerogatives of the woman's seed,—to appropriate to himself the kingdom and the priesthood,—to unite in himself a universal sovereignty and priesthood.

In Nimrod we have the first specimen of this. In " this mighty hunter before the Lord"—this builder of Babylon—this sovereign of the then undivided world, we have the germ of the later Antichrist.

From his day downward, in successive ages, men seem to have kept up this idea; and among the Chaldeans, the Persians, and the many heathen nations of these ages, we see the union of the monarch and the priest—one individual in these different ages rising up to claim for himself the sceptre and the mitre—submission and worship; presenting himself as the divinely-commissioned priest and sovereign—the incarnation of Divinity, the fulfilment of the traditional promise concerning the seed of the woman. Nothing could be more clearly or directly antichristian than to put forward such a claim; and when we remember how in all ages this claim was allowed by the people, who at once obeyed and worshipped their mysterious ruler, we see how thoroughly both the original truth and its perversion had been rooted in the heart of the world. The successful conqueror, like Nimrod or like Romulus, had but to point to his elevation and success as the proofs of his relationship to Godhead and his right to Divine honours, and immediately his claim was admitted, his appeal was responded to by the people, as if a deep-seated principle in their nature had at once seconded the appeal.

It was, doubtless, to prevent this singular perversion of the original promise that God, in giving His law to Israel, separated the priesthood and the monarchy. While giving clear intimation that, in the fulness of time, these would be united in one,

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He indicated that the time of union had not yet come, and He thus solemnly protested against those premature attempts on the part of man to do what was reserved for the arrival of His only-begotten Son. Judaism was in a great measure God's refutation of, and protest against, the traditional antichristianism of the various ages since the deluge. In it God was giving such a clear exhibition of what His Priest and King was to be, as to deliver men from the errors into which they had fallen on this point, and to prevent them from again betaking themselves to the like perversions of the truth.

Hence, while among the heathen nations we may find much of bold antichristian error in successive ages, we do not meet with this in Israel till after they had begun to despair of Messiah's coming. God had so fixed their eyes upon the true Christ, by means of His promises, and types, and prophecies, that they were kept from antichristian delusions until, having rejected God's Messiah, God gave them over to strong delusion to believe a lie. Immediately after their rejection of Jesus of Nazareth they were led away after false Christs; and then it was that among them various forms of Antichrist began to appear.

By degrees this seems to have died out among them in some measure, especially after the destruction of Jerusalem; and they have remained till this day a nation without a rallying point, whether false or true, sitting down in despair, and saying, "We are cut off; our expectation is perished utterly." Not but that the germ of all that is connected with Antichrist is among them; but it has taken no definite shape, and has only contributed indirectly to swell the rising overflow of antichristian evil. In this state it is likely to remain till, through the gathering Antichristianism of the Gentile Church, or Churches, the Jews shall have their hope rekindled, and shall be found ready to embrace the claims of any pretender that may arise, just as in the days of their fathers; so that their latter end shall be worse than their first—the first being but the rejection of the true—the latter superadding to this the reception of the false.

When the false Christs began to disappear among the Jews, the spirit of Antichrist began to gather to a head among the Gentiles. Very early did Antichrist shew himself. "The mystery of iniquity doth already work," said Paul; and John says, "Even now are there many antichrists." From that period to the present there has been a continuous growth of Antichrists in various forms. The central stem of this deadly tree has been Rome, but out of that stem many a branch has

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shot out. This tree, whose roots were almost wholly underground during the ages before Christ, has sprung up into amazing breadth, massiveness, and strength; and, mimicking the "Plant of renown," God's goodly cedar, it stretches out its branches for the shelter of all the nations of the earth.

This tree is still in its growth. Not a few of its branches have been lopped off or withered, yet still it flourishes. It has another stage of growth still to come—its widest and its worst—its blossoming and its seed-bearing. In these we shall find the last and most fearful form of Antichrist, which is to have such universal sway among the nations.

I do not enter into details as to the special features or actings of Antichrist, either past or future. I simply view it as all along the embodiment or incarnation of evil; evil in its worst and darkest form; opposition to Christ and to God; yet opposition of the most subtle and ambitious kind—opposition in the form of a claim to be the very Christ whose claims the pretender sets aside. Whatever it may be in its minutest features and aspects, it still is, from first to last, undiminished and unmitigated evil—its last being its worst and most terrible condition.

Yet after all, it is not to triumph for ever. The earth is not to be handed over to Antichrist as his dominion, without hope or termination. For just when he reaches his height, he falls, smitten to the dust by the hand of God. In the fulness of his strength, in the maturity of his schemes, in the pride of his vast elevation, he shall be smitten. One stroke will suffice; and he shall disappear as if he had never been. He shall come to his end, and none shall help him.

After his ruin earth obtains her deliverance. The whole scene is changed. The day breaks, and the shadows flee away. No second Antichrist rises out of his ruins. Root and branch he is extirpated, and the place that knew him knows him no more. "He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us," (Isa. xiv. 6–8.)

Thus we have here the twofold division so often to be noticed in the prophetic word—the dark and the bright—the darkness during the reign of Antichrist, the brightness at his fall. He who had so long come between this earth and the Sun of righteousness, eclipsing its lustre, now passes away, and the Sun bursts forth in its beauty and radiance, fearing no second eclipse from that dense mass which has so long obstructed it.

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And here also we have the same interesting event—the Lord's Coming. For it is by nothing less than this that Antichrist is to be destroyed. It is no gradual wasting away; no mere consumption by the events of Providence; the destruction is sudden, terrible, and final. The arm of the Lord has been stretched out, and the usurper of ages has been smitten.

Let us look, in proof of this, to 2 Thess. ii. 8, "Then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

The "wicked one," or "man of sin," here spoken of, is Antichrist. This mystery of iniquity was working in the days of the apostles. It continued to work, ripening Antichrist, age after age, till at last, when he is fully revealed, the Lord comes and destroys him. Such is the simple statement of the passage. That Antichrist is to be destroyed by the Lord's Coming, and by nothing else, is evidently the apostle's meaning. That he is to continue growing in stature and in strength, maturing all earthly and all hellish evil, till he has sounded the depths of evil contained in the human heart—a heart deceitful above all things, and desperately wicked; this is the distinct announcement of all prophecy from the beginning. In Antichrist and his mighty multitude of followers we shall see what are the full stores of ungodliness in man's nature, to what heights of rebellion the creature can ascend, to what depths of wickedness he can go down. And then, when the resources of evil have been thus exhausted, when all that man and devil can do against God has been exhibited—then shall the Christ come to meet all this evil face to face; and to prove Himself mightier than sin, mightier than the world, mightier than the god of this world, mightier than his great representative the Antichrist of the last days.

Art. IV.—BLESSEDNESS OF PROPHETIC STUDY.

There is not only profit, there is blessedness in this study of the prophetic word. We forego much if we neglect or decline it. It is a blessedness regarding which many are incredulous, yet it is real and true. Faith recognises it, realises it, tastes it; nor would any bribe of earth tempt it to let go the precious treasure.

To shew this, however, let me fix upon a single book. Let

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me take that which is deemed most mysterious and forbidding —the Apocalypse. Why is there such a peculiar blessing attached to the study of it? Why is it that it both commences and concludès with a blessing on those that read it? I might answer this question briefly, and say, Do not ask the "why," but read it and see. Or I might answer by pointing to the experience of all who have, in good earnest, set themselves to study it. They have borne witness to the fact. Let their testimony have its weight. But let us answer the question at some length; and we do this all the more readily, because it gives us an opportunity of opening up the *practical* and most edifying nature of the whole prophetic word.

I. *They are blessed who study this book, because they learn here much pertaining directly to Christ himself*—His person, His work, His kingdom. "The testimony of Jesus is the spirit of prophecy," that is, the whole drift and burden of prophecy is to testify of Christ. Christ is here—is all and in all. There may be many things contained in it hard to be understood, yet there is much in it very plain and clear. Even its darkest visions have their glimpses of intermingling brightness; and its more obvious parts,—how fully they unfold to us the ascended Saviour, the Lamb that was slain—setting Him before us in His person, in His offices, in His past work upon earth, in His present work in heaven upon the Father's throne, and in His future work of glory here below, when He comes to make all things new!

This book itself is called the Revelation of Jesus Christ, which means, either that Christ is here revealed to us, or that He reveals to us. Whichever of the two it is, still we are called upon to give heed to His testimony as here recorded. For there can be no doubt that this book discloses to us much regarding Him, which in other ages was not made known unto the sons of men, as it is here made known by His holy apostle and prophet; much also which other books of inspiration have not revealed. For of Scripture that is true which is spoken of the way of the just, that it shineth more and more unto the perfect day,—that every book of it contains clearer and fuller declarations than the preceding. And therefore, in this book of the Revelation, we may expect the fullest and the largest of all. Just as to the prophets more was made known than to the patriarchs, and as to the apostles more was made known than to the prophets, so it is here. And just as the epistles contain more than the gospels, so the Apocalypse unfolds to us much which even in the epistles was left undeclared.

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Here we have the Rose of Sharon in all the richness of its full-blown beauty; here we enjoy all the sweetness of its overcoming fragrance. Here the precious spikenard is no longer enclosed, but the box is broken, and we feel that "His name is as ointment poured forth," and therefore do "the virgins love Him." Here all the ardent prophecies regarding Him are brought to a point,—all the rays of former light, scattered widely over many a page of history and prophecy, over many a scene of type and figure, are gathered together into one bright point, and shine with intensest and most refulgent lustre. Here we have His many names all set before us—each name displaying a different part of His work, or a different view of His character. He is the Alpha and the Omega, the First and the Last—the Root and the Offspring of David—the bright and morning Star—the King of kings, and Lord of lords—the Lamb slain—the dead and the living One—the First-begotten of the dead—the Beginning of the creation of God—the Lion of the tribe of Judah—the great Bishop of His Church, who walketh in the midst of the seven golden candlesticks—the faithful and true Witness—the Amen—He who has the keys of hell and death.

It is arrayed in these His robes of royal majesty, that He stands before us in this book of the Apocalypse—anointed with the oil of gladness above His fellows, and all His garments smelling of myrrh, aloes, and cassia out of the ivory palaces—and fairer than the children of men. It is thus that the great Captain of our salvation rides forth in His majesty, swift as the chariots of Ammi-nadib, yet mighty "as the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men." And it is thus that our great High Priest comes forth in this book to bless us, with His high and mysterious titles graven upon His breast, like the Urim and Thummim that hung upon Aaron's jewelled breastplate. And thus it is, especially in such a book as this, that we lie down with Him upon the green pastures, and feed among the lilies until the day break and the shadows flee away! For "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

II. *They are blessed who read and keep the sayings of this book, because in it they learn the state of the Church triumphant, of those who have overcome, and are now around the throne.*—Regarding that state but little indeed has been revealed. Here, however, we have more than other parts of

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Scripture unfold to us. We learn that, while it is not the *perfect* condition of the Church, it is a state of bliss—bliss beyond what eye hath seen or ear hath heard; for they are clothed in fine linen, clean and white, that makes them shine as the sun. The Church sits no longer in sackcloth and ashes, but is arrayed in robes fit for the presence of the King of kings. She is beautiful as Tirzah, comely as Jerusalem, and the smell of her garments is like the smell of Lebanon. We learn that it is a state of honour and triumph; for there sit the multitude that no man can number, each like the son of a king! Crowns of gold are on their heads, and they wave the palm of victory. The song of everlasting triumph is on their lips—"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." It is a state of light, and peace, and blessedness, for there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light; and their tribulation is over, and now all is peace; the wilderness is past, and with it the storm is gone. And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb, who is in the midst of the throne, shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes.

This glory, this triumph, this blessedness, we ought to seek to make our own. Anticipating it as soon to be ours, we learn to measure all things according to this standard, to weigh all things according to this weight, this shekel of the sanctuary. And how does even this faint foreshadowing of heaven's glory darken the beauty of this vain world, and unmask its hollow delusions, till it has no glory in our eyes at all, by reason of the glory that excelleth! We knew, indeed, before we read this book of Revelation, that blessedness was above; but the vivid pictures here exhibited to our eyes, the songs of joy which are sounded in our ear, the minute description of the place, the company, and the employments, bring the Church triumphant before us in a way so striking and vivid, that we cannot but realise the future more powerfully by far than we could by any general statement be able to do.

In reading here of the Church's now-glorified condition, we seem to feel more powerfully our *oneness* with it, and our oneness with its Head. We are members with them of the same body; and when one member of the body rejoices, all the members rejoice with it, so that we can, as it were, take our

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share in that very joy which they are now enjoying; for their glory is ours, their triumph is ours, their blessedness is ours. And while we are rejoicing in their joy, we are still further comforted in remembering that they have a fellow-feeling with us, and sympathise with us in all our sorrows and tribulations, watching over us while passing through that wilderness which they passed through before.

But while we learn thus much regarding the glorified condition of the Church above, we learn also that even their state is not a final and perfect one, but that they are waiting for the redemption of the body at the coming of the Lord, and the resurrection of the dead in Christ; for we read (chap. vi. 10) that even *they* cry "with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" and they are told to rest yet for a little season. So that here we see, that, though their state is a blessed one, it is not a perfect nor a final one. Nor can it be perfect till the resurrection. Even *they* are in a state of *longing and expectation* for the time when their Lord shall summon their bodies from the tomb, and when they shall descend along with Him to be glorified together. And if they, surrounded as they are with light and blessedness, be thus waiting for the day of the Lord, how much more fervently ought we to be "looking for and hasting to the day of God," beset as we are with trials and temptations of every form and name! If they who have reached this haven, and now anchor in peace within the vail, be thus so earnestly desiring the day of glorious triumph, how much more should we, who are driving to and fro upon the billows of a stormy sea, and beneath the darkness of a troubled sky, desire the arrival of that blessed day! And how much does this shew us the foolishness of those who tell us that the day of death and the day of our Lord's Coming are the same! The Church above had passed the day of death, and yet they were still as intensely looking forward to the day of the Lord, thereby shewing us that they cannot be the same; and that after death we are still called upon to look forward to a brighter day beyond it, thus shewing us that even in heaven there is the same longing for the appearing of Christ, and that death merely introduces us from one state of expectancy to another; and that the prayer of the Church in heaven is the same as that of the Church on earth, "Even so, come, Lord Jesus;" come quickly!

III. *They who keep the sayings of this book are blessed, because here they get an insight into God's purposes, and learn*

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many things of what is yet to take place upon the earth.—The apostle Peter speaks of a more sure word of prophecy, to which we would do well to take heed, as to a light shining in a dark place, until the day dawn and the day-star arise. And in this book of the Revelation we have this sure word of prophecy more fully laid out before us than in any other part of Scripture. Here we see the winding-up of the whole mysterious scene, which, in different parts, lies scattered over the pages of all the prophets since the world began. Here all the various threads of prophecy which lie loose over the records of the ancient seers, are gathered together and woven into one splendid embroidery, whereon is darkly-pictured the world's future history.

There are some who say that it is not wise to enter into the minute study of so deep and mysterious a volume, and that this is being wise above what is written—prying into the secret things which belong to God. But how is it possible for us to keep the sayings of this book, if we do not know what they are? And how can we enter into the blessedness spoken of in it, if we are content to remain in ignorance of the prophecies with which this book abounds?

Now, in this book, besides the revealing of Christ in His person, His names, and His work, besides the description of the present state and employment of the Church above, we are presented with an outline of the Church's future history on earth, with a corresponding history of her enemies; and ever and anon, glorious intimations of the coming destruction of the one, and the coming triumph and exaltation of the other, in the day when the kingdoms of this world shall become the kingdoms of our God and of His Christ. Here we are taught to know our enemies,—here we are put upon our guard as to their assaults upon us—their wiles and delusions—that we may be warned and escape the snare. Here we read, in the seals, in the trumpets, and the vials, the protection of God to His Church, and His judgments upon the Church's enemies. Here we read the announcement of the final downfall of the great foe who has trodden down so long the saints of the Most High—the ruin and desolation of that great city, the mother of harlots and abominations of the earth. Here we read of the binding of Satan for a thousand years, and of the blessed reign of Jesus and His saints upon earth during that glorious period. Thus we learn to "know the years of the right hand of the Most High,"—thus we behold His steps of majesty in the world and in the Church,—thus we learn to look upon the history of the world as a sacred thing, all whose events

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are just so many evolutions of the Divine plans, so many developments of God's mysterious designs—to take our stand upon our watch-tower, and look out amidst the darkness of night for the first intimation of coming day.

IV. *They are blessed who read this book, because here they get a glimpse of the glory that is yet to be revealed—a fuller and clearer view of eternal glory than is held out in any other part of Scripture.*—This is a telescope of greater power than the Church before had enjoyed; and by it we gather something of what we still can know but in part. In former days, the Church looked but through a lattice at the heavenly glory; now the lattice is thrown wide open, and through this open casement we gaze out upon the matchless beauty of the land that is yet afar off.

Here are set before us larger details of the future glory of the saints—fuller descriptions of the inheritance which is incorruptible, undefiled, and that fadeth not away—of the kingdom which cannot be moved—of the new Jerusalem, with its gates of pearl, its walls of jasper, its foundations of all precious stones, and its pavements of transparent gold! And, behold, the tabernacle of God is with men, and He dwells with them, and they are His people, and He is their God! And, behold again, the universal creation is their inheritance and birthright—for "He that overcometh shall inherit all things"—all things now made new! Behold, again, there is no night there, yet no need of the sun nor of the moon, for the glory of God is shining there, and the Lamb is its sun, and from Him flows pure and refreshing light—the light of everlasting gladness. And see, again, there is a river whose streams are gladdening that holy city—a pure river, clear as crystal, proceeding from the throne of God and of the Lamb; and on its banks the tree of life is growing, and scattering its healing leaves and its invigorating fruit. And last of all, behold, there is no mixture there—no longer the clean and the unclean walk side by side, nor the righteous and the unrighteous dwell together—but the floor has been purged, the wheat and the chaff have been separated, and the good and the evil dwell apart for ever—for "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they that are written in the Lamb's book of life."

How profitable, how blessed, is such a near and full view of everlasting glory! How awakening to be thus brought within sight of the new Jerusalem, and already to behold its glittering walls, its sparkling turrets, and all the multitude of

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its holy citizens! How animating to the saint—how arousing to the sinner—how mighty the impulse which is thus given to a soul that is toiling and languishing with the burden and heat of the day—and how solemn the summons which such a scene proclaims in the ears of the heedless sinner; saying, "There is the glory—is it not passing excellent and fair?" Believe, and it shall all be yours, now and for ever.

V. *They are blessed who keep the sayings of the prophecy of this book, because thus will they be always kept with their loins girt about and their lamps burning—always watching for the coming of the Lord.*—The Second Coming of Christ is the first and the last of this book—it makes its appearance in every chapter. It flashes through all the troubles of earth, and above all the darkness of heaven, so vividly and so incessantly, that our eye is always kept fixed upon it—wherever we turn we find it there.

The first mighty theme to which the prophet's burden is turned, is the Coming of the Lord—"Behold, he cometh with clouds, and every eye shall see him; and they also which pierced him," &c.; and the last mighty proclamation made in the book is of the same kind—"He that testifieth these things, saith, Surely, I come quickly, Amen. Even so, come, Lord Jesus." And throughout the different scenes of the prophecy, this event is continually brought in as the grand consummation of each successive series of judgments. It forms the centre point round which all events revolve. It is the main figure in every picture. It is the chorus of every song—the joy of a groaning and travailing creation.

A book, then, which like this is always keeping before us the Coming of the Lord, and shewing us how all events bear upon this and cluster round it—teaching us how to look upon every event that befalls the world, in the light which is cast upon it by the Coming of the Lord—a book like this must be one of infinite blessedness to us especially, who, in these last days, are distracted with a thousand vanities and delusions, all tending to draw off our soul from the hope of the Advent, and our eye from the vision of the glory.

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Art. V.—SUCCESSFUL PRAYER.

There is nothing beneath the throne of God so powerful as prayer. It is mightier than disease, stronger than death, and more than a match for Satan, the god of this world. It hath conquered all these. We have in the Bible a record of its mighty acts; and there are a vast number of other instances not recorded there, or elsewhere on earth. "The record is on high." Prayer is mightier than any circumstances or difficulties; and when a spirit of prayer is possessed, it fits a person for all relationships and responsibilities—enabling him to say, "My sufficiency is God." "I can do all things through Christ, who strengtheneth me."

But all prayer is not like this. We may with equal truth say there is nothing so powerless as many prayers. They are mere words, which do not reach God, and so do not injure Satan, nor benefit the soul. To such prayers God often refers, and says concerning them, "I will not hear." "Ye ask, and receive not, because ye ask amiss." One, who was remarkable in his day for the gift and grace of prayer, used to put up this petition at a throne of grace, "Lord, save us from prayerless prayer, and praiseless praise." We have all need thus to pray, and then diligently to watch our spirits.

This mighty instrument God has provided us with, and He teaches us how to use it. In His word He has made every provision for the success of prayer, and also for the soul to realise much sweetness in the exercise. In the names by which He has revealed Himself—in the work and offices of the Saviour—in the undertakings of the Holy Spirit, and in "the exceeding great and precious promises," a prayer-hearing God has furnished abundant facilities for prayer. These and other things—such as the example of Christ, the models exhibited in God's Word, and the instances of success recorded there—should be well studied if we would prevail in prayer, and find increased pleasure in this holy exercise. But we do not propose now to examine these in detail, but to refer especially to one point, which will embrace some of them—a point which I think is a matter of great importance, and concerning which the Scripture has spoken very plainly, but which, perhaps, is too much overlooked even by praying souls. It is this—

What are the conditions of successful prayer? Surely it is a point well worth investigating whether the Object and Hearer of prayer has made success in prayer conditional upon other things. If any object to the word "*conditions*," then

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let them put it in another form, and ask, "What, according to God's Word, must be the *accompaniments* of successful prayer?"

By successful prayer is meant, obtaining answers so as to be enabled to say, "I love the Lord, because He hath heard my voice and my supplication." "I sought the Lord, and He heard me." "For this child I prayed, and the Lord hath given me my petition that I asked of Him." It is freely and gladly conceded that there are many other benefits connected with prayer besides direct answers. There is much sacred pleasure in contemplating on, and communing with God. The graces of the Spirit are strengthened, and love to the saints is promoted by prayer. But these and other things are collateral blessings; the direct, the main design and use of prayer is to bring down blessings from God. "To ask, and receive; to seek, and find;" "to cry, and be answered;" to obtain strength in weakness, direction in difficulty, victory in temptation, and a blessing on our labours, are the great ends of prayer. We ought not to be contented without such answers; we ought not to be satisfied with performing a duty or enjoying a privilege; we ought to have something to shew for our prayers. Why is it that this is not more frequently the case? The answer must be, that either we are not the people whom God will hear, or else that we do not comply with certain *terms* or *conditions* which God has laid down. As we are now addressing the saints of God who *are* accepted, and who have a right of access to their heavenly Father, we shall only consider the latter cause. Prayer will not succeed if God's conditions are neglected, or if the accompaniments of prayer which He requires are not forthcoming. Prayer, like faith, is dead, being alone. Let us earnestly inquire, What are these conditions which God requires? I will reply to this question by quoting a few scriptures, and request that they should be first earnestly and carefully pondered. References to some others will be given, which it would be wise afterwards to search out. The following scriptures are of immense importance:—"My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. *And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.* And this is his commandment, That we should believe on the name of his Son Jesus Christ,

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and love one another, as he gave us commandment," (1 John iii. 18–23.) "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.* And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him," (1 John v. 13–15.) "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," (John xv. 7.) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son," (John xiv. 13.) "If I regard iniquity in my heart, the Lord will not hear me. But verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me," (Ps. lxvi. 18–20.) See also Job xxxiii. 26; John xv. 16, xvi. 23; Ps. xxxvii. 4; John ix. 31; 1 Pet. iii. 12; James iv. 3, v. 16.

From the five passages quoted we may notice the following points:—

I. *A right state of heart is a condition of successful prayer.*—Unless the heart is in our prayers we cannot prevail. Words are useless unless the soul is really stirred. An old writer compares such prayers to a bullet without powder. It may be just observed, that prayer should be thoughtful and *reverent.* We should think before what we mean to say, and seek to realise the awfully-glorious presence of Him to whom we propose to speak. It should be sincere and *importunate;* we should *mean* what we say, *desire* what we ask, and be very *earnest* to obtain the same. There should also be a *singleness* of aim to God's glory, hence the exhortation occurs so often in connexion with worship, "Exalt the Lord our God," "Sanctify the Lord," "Hallow his name." It is important in prayer, as in all things relating to God's service, that we regard the *matter, manner,* and *motive* of our prayers. But on these and similar points we shall not dwell, but merely glean some thoughts bearing on our subject from the scriptures just quoted. Observe, that it is in intimate connexion with prayer that the beloved John speaks of "the heart or conscience condemning or not condemning." I shall merely take the general idea suggested by these words, without attempting a minute exposition of the passage. A right state of conscience is to have it free from guilt by the blood of

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Jesus, and to have it well instructed and kept tender by the indwelling of the Holy Spirit. One has well said, "It is not enough that we be Christians, we must be in a state of friendship with God. *There must be no unsettled controversy between Him and our souls.*" Why should guilt be cherished by us after all that Christ has done to put away sin, and after all that God has said about His satisfaction with that infinite atonement? Why should we dig up forgiven sins to affright ourselves with, and thus make ourselves weak? But it may be said that it is not the sins of unregeneracy merely that alarm, but sins against knowledge, sins of omission and commission many and oft-repeated since a profession has been made, that affrights the soul. Far be it from me to speak lightly of such things; but still let us remember that we cannot pray to God with freedom, or labour successfully for Him in the chains of guilt; and that God has made a provision even for this sad case now supposed. Surely the following words *ought* to settle the controversy, and fill the soul with peace in believing — "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world," (1 John ii. 1, 2.) There are "many like words" which should be pondered by all who are thus tried, especially they should muse on the glorious provision referred to in Rom. v. 10, and Heb. vii. 25. The life of Jesus, His priestly interceding life, is God's provision for the full and eternal salvation of those who are already reconciled. Having such a High Priest they may well be hopeful, and say, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," (Heb. x. 22.) For "how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?" (Heb. ix. 14.)

But it may be that some sin is still allowed, some "iniquity regarded in the heart;" it may be that the protests of conscience as regards wrong paths, neglected duties, or secret faults are not heeded. If so, there can be no successful praying in this state of heart. "If I regard iniquity in my heart, the Lord will not hear me." Or, perhaps, for want of light, which more diligence would have obtained, certain wrong things are done, or certain duties left undone, which amount to iniquity in God's sight, though the soul knoweth it not. We

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should therefore use the prayer most earnestly, "See if there be any evil way in me." "From all sin, *known and unknown*, O Lord, deliver me." Or, further, there may be some controversy with God in respect to His dealings in providence; a murmuring and repining, a want of submission, a cherishing of anxious care, or indulgence in inordinate affections for creature things. For these things our hearts may condemn us, and thus we have neither "confidence towards God," nor success in prayer. Oh, let us seek grace so to trust the blood of Jesus as to triumph over guilt, so to rest upon God's promises as to banish all anxious care and sinful contrivances; and so to study God's precepts as to spurn from our souls whatever would lead us to undervalue or violate them. Happy those who can say with the apostle, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men," (Acts xxiv. 16.) This is to do what the speaker of these important words exhorted his son Timothy to do, "Exercise thyself rather unto godliness," and such exercise will make the soul strong to rise unto and wrestle with God.

II. A second condition of successful prayer is, "*A supreme regard to the will of God.*" "If we ask anything according to His will He heareth us." By God's will we here understand chiefly His will as revealed in His Word. Whatever we there find set forth in the way of precept or promise we may confidently ask of Him. If we would succeed in prayer we must have a close connexion with God's Word. We must so hear God speaking to us *by* it, as to be fitted to speak to God *with* it. We ask amiss, and have not, when we *supplement* or *neglect* the Word of God. How important, then, is it that in prayer we should have supreme regard to the will of God. There are gradations as regards the strength and clearness of our convictions on this matter. When, for instance, we go to God with our outward trials for relief, or even temptations for deliverance, we cannot be sure what is His will in these respects, for He has not clearly told us. It is still more so when we go and ask for some earthly good which *we* think very desirable. In all such cases we *may* pray earnestly, but *should* ever pray resignedly. When we go to God on behalf of others, especially for the conversion of our dear ones, or the souls for whom we labour, we may be more confident, for we know what God hath said about the success of His word, (Isa. lv. 10, 11,) and the help He will afford His servants; but we cannot be positively sure that God will hear all our prayers in every instance when we pray for the conversion of indi-

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viduals, though His general declarations, His gracious character, the possession of a spirit of prayer, and past success, are strong encouragements. But when we come to God for *spiritual blessings* on behalf of ourselves and our fellow-saints, for more knowledge, holiness, joy, and devotedness; we should not put in any such words as "if it is Thy will." Surely we know that "*this is the will of God, even our sanctification;*" that "God is willing that the heirs of promise should have strong consolation;" and that, "presenting themselves as living sacrifices, they should prove what is that good, and acceptable, and perfect will of God." Let us seek to have the mind of Christ in His supreme regard to the will of His heavenly Father. If, like Him, we found it "our meat to do the will of God," like Him, we should be more unwearied and successful in prayer. Let us watch against all self-willedness, and seek grace in lowly prayer, to say, "Thy will be done." What a glorious orbit is the will of God for prayer to move in! who can desire a wider sweep? To leave this for the narrow circle of self-will is as if the planet Neptune had its orbit contracted within that of Mercury.

III. A third condition of successful prayer is *a life of faith on the Lord Jesus.* Let the testimony of John be carefully examined here. Having stated the connexion between success in prayer and obedience to God's will by saying, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight," (1 John iii. 22,) he then adds, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment," (ver. 23.) At present I only take the former part of this verse, and ask that it may be carefully compared with the Lord's words, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," (John xv. 7.)

"Believing on his Son Jesus Christ" and "abiding in Him" mean the same thing. Intimate, hopeful, successful prayer is the outgrowth of faith in the Son of God. We must grasp His name, in order to be able to plead it. We must abide in Him, in order to get near to God. The same truth is found in the other passage referred to—(1 John v. 13, 14.) Thus, immediately before the words respecting prayer, it is said, "These things have I written unto you that believe on the the name of the Son of God; that ye may know that ye have eternal life, and that *ye may believe on the name of the Son of God.*" When enabled thus to live by faith on the Son of

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God, to identify ourselves with Him, realising our union and oneness, we then "come with boldness to the throne of grace," call God Father, "joy in Him through Jesus Christ," and, with the apostle, sing, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii. 32.) But though God will give us all things, He will be inquired of for them: though He gives them for the sake of Christ, He will first hear us plead His name in faith; and then, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son," (John xiv. 13.) This is a point of immense importance, and stands intimately connected with the two former already dwelt upon. There will not be a right state of conscience unless "Christ dwells in the heart by faith." We shall not reverently regard God's will unless we first see by faith Christ doing that will *for us*. But when we rest on His blood, and find perfect peace in Him; when we trust His intercession, and possess a lively hope through Him the living One; when we can reckon ourselves one with Him in the eye of God's law, and one with Him in the heart of God's love; then have we confidence toward God and boldness in prayer, and shall be sure to succeed. When we really and believingly "ask in His name," *we* set our worthless names aside, because we believe God has already done so. We do not listen to the dreadful history of our demerits, except to produce wonder at abounding grace, and sorrow on account of sin; but we do listen to the pleading of the precious blood of Christ, and to the Divine testimony that it is unto "God a sweet-smelling savour," and that through it our sorrows can be relieved, and our prayers answered, even as our persons are already accepted in the Beloved. If we would have near access to God in successful prayer, we must have constant "access by faith in Christ into the grace wherein we stand," (Rom. v. 2.) How much we fail here! We shrink into ourselves, and away from grace. Suppose the case of a man who, in consequence of some strange mania, had shut himself up for a long time in his own little room, excluding all the air that he could, until he became weak and wasted. One day a friend, with much ado, persuaded him to go out into the fresh, balmy air. What a change does he soon feel in himself! And *all* the boundless air is *still* his to enjoy, though he has so long foolishly excluded himself from it. So, weak Christian, though you may have shut yourself up with your sins and an accusing enemy till you are almost dead, yet come out under the firmament of mercy, and breathe freely in that glorious atmosphere the

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fulness of Christ, and your spiritual strength will be renewed. Inspiring what God so mercifully provides, you will respire freely in prayer. It is all around you still, even as the atmosphere is around the globe. All is yours; "*be not faithless, but believing.*"

While thinking on faith in Christ as a condition of successful prayer, we must especially bear one point in mind. *Faith in Christ as the risen and glorified One, in whom the Holy Spirit dwells without measure.* The one thing sought in prayer more than any other is the presence and power of the Comforter. This is the promise of the Father, (Luke xi. 13.) This was the special promise of the Lord Jesus in His last discourse. (John xiv. 16, 17, xvi. 7.) We must seek for this glorious blessing in the name of the risen Saviour, "who hath the seven spirits of God." We do not now, as did the disciples in the upper room, (Acts i.,) plead for the *mission* of the Comforter; that *has* taken place, and still lasts as a glorious fact; but we plead for His *presence* and *power*, His *graces* and His *gifts*, His *aids* and His *comforts*, His *teachings* and *remindings*. And all this the believer in Jesus shall receive in answer to the prayer of faith, and *then* from Him shall flow rivers of living water, (John vii. 37–39.)

IV. A fourth point, clearly revealed in the words which have been quoted, is, "*Love to the brethren.*" This is prominently introduced in 1 John iii. It is there connected with faith in our Lord Jesus, and is constantly spoken of as its outgrowth and evidence. A wrong state of feeling towards our brethren is sure to hinder success in prayer. We cannot prevail with God if we injure or neglect our brethren. It is worthy of observation that, when our Lord had given His disciples that wondrous directory for prayer, usually called "the Lord's prayer," the only sentence in it upon which He commented was that which refers to the forgiveness of our brethren, (See Matt. vi. 14.) There is much to be learned from this fact, and we do well to study it. God not only requires *frank forgiveness*, but also *fervent affection*, (1 Pet. i. 22.) We are told "to love one another *as He gave us commandment.*" Love is of all things most fertile in expedients. It can wondrously adapt itself to the circumstances of the beloved object, and will do so if it be strong enough. Thus it was with holy men of old; and you will find that Christian love will manifest itself in benevolence, in sympathy, in advice, in reproof, as the circumstances of the case require. Still, it is important to remember that there is one way in which Chris-

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tian love may *always* display itself, one place at which it may achieve the greatest triumphs; that way is prayer, that place is the mercy-seat. Oh, what blessings have the prayers of loving hearts brought down from the throne of the God of love! You will find throughout the history of the Church that those who have loved most, have prayed best, and been most successful in their prayers. The time would fail to give illustrations of this, and to tell of the meek Moses, the sympathetic David; of Daniel, "the man of loves;" of the weeping Jeremiah, and many others. Chief among them all, with one glorious exception, is Paul. Listen to his fervent prayers; look into his loving heart. He could not harbour revenge, or nurse coldness, or cherish envy; and, therefore, his prayers for the saints were never hindered. But if we want to find perfect and ever-prevailing prayers, we must turn to Him in whose heart infinite love triumphed, and shall for ever continue to do so. And to us the gracious, interceding Saviour saith, "Love one another, *as I have loved you.*"

With these four conditions of successful prayer before us, let us once more recur to the loving, weighty words of the Lord Jesus, in John xv. 7: "If ye abide in me, and my words" (see specially His words in ver. 12) "abide in you, ye shall ask what ye will, and it shall be done unto you." These wondrous words teach us,—*that a life of faith on Jesus, and a habit of holy familiarity with His words, will be sure to produce fruitfulness in prayer.* Let us think of the *privilege* these words unfold, "ask what ye will;" and then of the *promise,* "it shall be done unto you." How large the grant, how sure the words! But still the *condition* should be well pondered, "IF," "ye shall." How right and reasonable is all this! Those who abide in Christ will be in sympathy with Christ, and will only ask for whatever is for His glory. Those in whom His words abide will ask as these words prompt. Prayer will move in the orbit of the Divine will. "Out of the abundance of the heart the mouth will speak" to God. Such will ask wisely, boldly, reverently. Believing on Jesus, loving the saints, and then compassing God about with His own words, such are sure to succeed.

Surely this searching yet most precious text may serve to explain to us why we fail so much in prayer, and gain so few trophies on our knees. We lack faith in Jesus, and are too deficient in the habit of devout meditation on truth. We lack what is ever linked with faith—fervent love to the brethren. Yet while it reproves us, it encourages us to aim at higher things, directs us in the way to obtain them, and insures us

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God's help, if we take the course which He prescribes. The Lord can revive His work, and restore our souls, and pour on us the Spirit of grace and supplication. Only let us "call upon His name," and "stir up ourselves to take hold on God," then will He open the windows of heaven, and pour us out a blessing. God will not act out of His own prescribed way; but He will, if we earnestly desire it, *bring us more fully into that way*. To us He says, "Delight thyself also in the Lord, and He will give thee the desires of thine heart." Lord give us grace to obey Thy precepts, and we are sure Thou wilt make good Thy promises.

V. There is one more condition of successful prayer, which, though implied in some of the previous remarks, is of such importance that it must just have a separate mention. It is *an honest and persevering effort to be, what we pray we ought to be.* In this light we may study the words in 1 John iii. 22, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." God's principle is, "them that honour me I will honour." He who does not endeavour to live as he prays, acts the hypocrite before God. What a wide field does this point open, and what manifold cause for humiliation before God does it afford! Many of us, who, we trust, are not hypocrites, have yet in this matter good ground for entertaining Peter's caution, "laying aside all hypocrisies." While we ask for more grace, we should aim diligently to use what we have. While we cry that God would work in us the work of faith with power, we should give "all diligence to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," (2 Pet. i. 5–7.) While we pray not to be led into temptation, we must be careful to cherish a watchful spirit. While we obey Paul's words, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints," (Eph. vi. 18,) we must attend also to his counsel, "Put on the whole armour of God." How do we see the combination of prayer and effort in this great apostle, as Dr Chalmers observes, "Paul honoured the power of God as the ever-praying saint; and he equally honoured the will of God as the ever-working servant." Therefore he could rejoice in so many successful prayers. There are three *practical* points which we should especially bear in mind if we would be successful in prayer:—

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Spirituality of mind.—Not merely to be spiritual persons in opposition to being unregenerate, but spiritually-minded in distinction from half-heartedness and coldness. A spiritual mind is not merely one easily excited and spasmodically fervent, but it is "to mind the things of the Spirit." To have a taste and relish for them, a tendency of heart toward that God who is a Spirit, and who desires spiritual worship. A sympathy of soul with Him who is love, a fixed purpose to do that which pleases God.

Seriousness of spirit is another important practical point. By this is meant what is called "soberness," "fear and trembling," "reverence and godly fear." A solemnity of spirit such as creatures should feel who realise the presence of the great and holy One, even though He is their gracious and condescending Father. This spirit is opposed to that levity and trifling into which we are so prone to fall. Perhaps to a *vast extent* a tendency to jocoseness, and sympathy with the world's light literature which feeds it, has hindered success in prayer, and unfitted true saints for near communion with God. This want of reverence is also seen sometimes in the social gatherings of God's people. Who has not noticed that when saints have bowed together before God in apparently earnest, agonising prayer, *very soon* after all solemnity has gone, and the whole tide of the conversation become trifling and worldly? This looks somewhat as if, in the former scene, we had been merely going through a form of devotion. *Certainly we want more seriousness.*

Studiousness of God's Word is another important point. This, if rightly attended to, as God himself directs us, would be found to be the best means of deepening spirituality of mind, and of repressing all undue hilarity. It would also furnish us with matter for communion with God, and suggest suitable arguments in prayer. If the word of Christ dwelt in us richly, if we meditated therein earnestly, we should certainly be as the tree planted by the rivers of water, which bringeth forth fruit in its season, and *one fruit* would doubtless be *the precious one of successful prayer.*

It appears from the scriptures which have been examined, as also from many others, that it is a settled principle with God that He will connect His gracious operations and bountiful bestowments with earnest prayer. If it be so, even if no reason could be assigned for the same, we are bound at once to submit and to say, "It is the Lord, let him do as seemeth him good." But, doubtless, in thus acting, the wisdom and goodness of God are most abundantly to be traced, and will be

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hereafter gloriously exhibited. We desire now only to refer a little further to the fact itself. There are three things additional to those already adduced, which I would mention as affording proof and illustration of the fact, and yielding much encouragement to pray. First, *we see it in the personal history of Christ.* When entering on His public ministry He prayed, and, "lo, the heavens were opened, and the Spirit of God descended as a dove and abode upon him." And if we look into His history, we find Him ever the praying man, though, as regards His Divine nature, the object of prayer. His support in trouble, His victories over Satan, His deliverance from death by a glorious resurrection, were all in answer to prayer. (Ps. xxii. 21, 22; Heb. v. 7, 8.) The bestowment of the Holy Ghost on His Church, was in answer to His prayers, (John xiv. 16, 17;) and all the blessings His people enjoy, all their victories and service, are the fruit of His ever-prevailing intercession, (Heb. vii. 25.) God will have it so; in all we are or enjoy, we may trace answers to the pleadings of Him who has taught us always to pray, and not to faint. A second grand display of this order is *seen in the setting up of the gospel dispensation.* When the Saviour entered heaven as Priest to plead, His people below also earnestly supplicated in His name. They continued together in prayer and supplication until the day of Pentecost was fully come, and the Comforter came in power and glory. God set up the dispensation of the Spirit in answer to the prayers offered in that upper room. And when, in infinite mercy, He determined to extend the blessings of that dispensation to the Gentiles, Cornelius is found praying in his house, and Peter on the house-top; and though neither asked for the precise thing which was given, yet God, who does "exceeding abundantly above all we ask or think," in answer to their prayers, opened the door of faith to the Gentiles. And if we look along the course of that dispensation for the last eighteen hundred years, we shall find that its glories have been developed, and its blessings enjoyed, just in proportion as men of earnest prayer have been stirred up to take hold of God. All seasons of reformation, and all revivals of religion prove this. They have been seasons of special prayer.

And to refer to a third proof and illustration yet future, *thus we are sure it will be in the coming glorious age.* In heaven, Jesus will ask, and "God will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession," (Ps. ii.) The cry also of the souls under the altar will be heeded at that time, and the angry nations be judged, also the earth shall disclose her blood, and reward be

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given to God's faithful servants, (Rev. vi. 10; xi. 18.) And how many psalms, as yet little understood, are there prepared for penitent Israel to pour forth. (See Ps. xliv., lxvii., lxxix., lxxxiii., cii., and many others.) In that wondrous chapter, Ezek. xxxvi., which describes the processes of Divine grace toward Israel as a nation, after all the positive undertakings of an omnipotent and faithful God, it is added, "I will for all these things be inquired of by the house of Israel to do it for them." And then, when God intends to make Israel's fulness, "life from the dead to the world," He constitutes them a priestly nation, (Is. lxi. 6;) and in answer to their prayers, "fills the earth with the knowledge of his glory, as the waters cover the sea." The very prayer they will use, and God answer, is now before us, "God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. God shall bless us; and all the ends of the earth shall fear him," (Ps. lxvii. 1, 2, 7.) Let the Church, the spiritual Israel, ask in the spirit of these words, and we may expect even now to behold some large first-fruits of that glorious harvest.

One word to the prayerless. We have spoken of the conditions of successful prayer with regard to those who are saved, in order for their daily walk with God, and obtaining fresh blessings from God. But remember, O wanderer from God, this most marvellous fact—No conditions are necessary for *your* return to God. Come with your thirst for sin, and receive the living water. Come with your rags, to obtain the best robe. Come with your burdens, and find rest. Come with your sins, and receive pardon. But come not in your own name. Come not resting on prayer, or you may perish in the very act of praying. Come in the name of Jesus, for the Scripture saith, "WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED."

"Come in Thy pleading Spirit down
To us who for Thy coming stay;
Of all Thy gifts we ask this one,
We ask the constant power to pray:
Indulge us, Lord, in this request,
Thou canst not then deny the rest."

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Notes on Scripture.

Christ Healing.

Being *incarnate* God, He shews in the flesh Him who said, Exod. xv., "I am Jehovah *Rophi;*" and of whom the Church had ever sung, "who *healeth all thy diseases.*"

The *first* cure Jesus wrought must have caused great amazement. So *real:* it was not an experiment; it was not partial; it was altogether successful. So *instantaneous:* it was not slow; it was not gradual; they heard His voice, they rose, they walked, they ministered. So *direct:* there were no means used; no lump of figs; no cruse of salt. And so *thorough and complete:* there would be something in Christ's cures that (so to speak) savoured of *resurrection;* that told of the Healer as the giver of resurrection health, and resurrection freshness, and resurrection strength. Thus the finger that touched and healed pointed forward to the second coming; and every bodily cure proclaimed, "I am the Resurrection, and will one day do as much for thy body as I do now for thy soul."

His *last* miracle of healing was *healing His enemy!* restoring the ear of Malchus. All grace!

Psalm cvi. 4.

This "*Remember me*" is the first step of the ladder; a cry to be thought upon as Joseph wished to be by the butler, and brought out of prison into liberty and favour. "*Visit me with thy salvation*" is a second step; a request to be made partaker of the saving blessing, sanctification, as well as justification, the Spirit, as well as pardon. "*That I may see the good of thy chosen,*" a petition for a share in the leadings of their Pillar Cloud, and the planting of their lot as a people favoured by the Lord. "*And may rejoice, and glory with thine inheritance.*" This looks forward to the future—to the days of the kingdom, the entering on the promised inheritance, the day of triumph and eternal victory.

Multiplied.

This word occurs at the commencement of the Epistles of 1 Pet. i. 2, and 2 Pet. i. 2, and Jude 2. Paul is content to pray, "Grace and peace be with you." But Peter and Jude pray, "Let them be yours more and more, let them be *multiplied.*" Now, this word "*multiply*" is the Creator's word, (Gen. i. 26;) and the word also in the cleansed earth, after the Deluge, (Gen. ix. 7.) It may imply, therefore, "Let the curse be removed; let the blessing of Him who blessed unfallen Adam come

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on you. *Increase and multiply and replenish the earth.*" Does it not suggest that Christ's redeemed ones are entitled to every blessing that Adam lost—every blessing of Paradise, and Paradise itself?

Isaiah vi. 4, and Revelation xv. 8.

"*The house was filled with smoke.*" "*The temple was filled with smoke.*" It is expressly stated that this *smoke* was the effect of the glory and power of God displayed. If so, are we to understand that it was the dazzling of the eyes properly? This gave the appearance of smoke. It would be exactly what Milton speaks of, "*Dark with excessive light.*"

Jeremiah xlix. 7–22.

Our Lord read the Old Testament Scriptures, and searched into them. We almost fancy that we can trace His pencil-marks (so to speak) on this passage. There are references not a few to the language of this prophecy against Edom. Thus, "*the wise and prudent,*" from whom "these things *are hid,*" in Matt. xi. 25. Then we have (ver. 7) Edom's *wisdom* and the counsel of their *prudent* ones vanished. In Luke xii. 39, He speaks of "*the thief coming by night;*" and thus we have, (ver. 9,) "If *thieves by night* come unto thee." We have, John xiv. 18, "I will not leave you *orphans;*" and here, (ver. 11,) "Leave thy *fatherless children*, I will preserve them alive." In several places of the Gospels, as well as in the scene of the garden of Gethsemane, He uses the figure of *the cup;* and here, "whose judgment it was not *to drink of the cup,*" (ver. 12.) In Matt. x. 15, "More tolerable for *the land of Sodom and Gomorrha;*" and here we have, (ver. 18,) "*As in the overthrow of Sodom and Gomorrha.*" Perhaps, too, we might compare the question, "Who is *that shepherd* that will stand before me?" (ver. 19,) with His name, "I am the good Shepherd; all that ever came before me were thieves," (John x. 8, 11.) "The *least* of these my brethren," (Matt. xxv. 40,) is in the style of ver. 20, "Surely the *least of the flock* shall draw them out." The *eagle* and its prey is an image which our Lord has twice made use of; and here we have at ver. 22, "fly *as the eagle*, and spread his wings over Bozrah." Once more, here we have, "the heart of a *woman in her pangs;* and in John xvi. 21, "A woman when she is in travail hath sorrow." It is at any rate interesting and remarkable, that our Lord's style of speaking is so full of images borrowed from the Old Testament, and so full of allusions, even to the less often read and less often thought upon portions of the Word. He has left us an example; let us search the Scriptures as He did.

Daniel's Seventy Weeks.

Limiting myself strictly to the subject of discussion between us, I say that most of the Fathers of the Church, for the first four or five cen-

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turies, interpreted the seventy weeks of Daniel according to the year-day theory.

Since the Fathers wrote some in Greek, and some in Latin, this assertion divides itself into two parts:—First, That, according to *ecclesiastical* usage, the meaning of *ἑβδομας*, and of *hebdomada*, which they respectively substituted for *shabua*, was a week, or *seven days*. Secondly, That they made the seventy hebdomads to signify 490 years.

If these two be proved, it will follow that they must have made 490 *days* to stand for 490 *years; i. e.*, so that they must, so far as *this prediction* is concerned, have used the year-day theory.

As to my *first* position, proofs almost numberless could be adduced; but, having already occupied so much of your space, I must be as brief as possible. I shall, therefore, content myself with quoting the statement of Du Cange, an undoubted authority. He thus defines *hebdomada*:—

"Septem dies totius septimanæ: vox nota."

"He gives various proofs of this definition; and also that *ἑβδομας* was used in the same sense by the Greek Fathers.

"*Hebdomada major*," Quæ diem Resurrectionis Christi præcedit. Ἑβδομας μεγαλη. Græcis.

"*Hebdomada in Albis: Hebdomada Grassa*, &c.

"*Hebdomada Pentecostes* quam Græci *του ἁγιου πνευματος ἑβδομαδα* vocabant."

"Media Jejuniorum Paschalium Septimana, . . . *μεση των νηστειων ἑβδομας* dicitur: *μεση ἑβδομας* in Concilio Calchedonensi, Act. ii."

Du Cange also refers to Atlatius and Morinus, to the Greek and Latin Fathers, and to the Apostolical Constitutions; and, as it seems to me, shews most conclusively that there can be no doubt as to the *ecclesiastical* usage of *ἑβδομας* and *hebdomada;* and that it fully warrants us, when we meet them in the expositions of the "*seventy weeks*" by the early Fathers, whether of the Greek or Latin Church, to take each of them to mean (like our *week*) a period of seven *days*.

Chrysostom has an entire and celebrated homily on the *ἑβδομας μεγαλη*, in which he mentions incidentally that it is called *great*, not because it has more *days* than any other, for that all have the *same number*, &c. This language he could not have adopted, if he had not been supported by a general and long-established usage.

Among the heathen writers, *ἑβδομας*, although in its primary signification a septenary number, was yet sometimes taken for a week. See Stephen's Thesaurus. Nor is this use of it without classical authority:—

> "*Τας δ' ἑβδομας, ῥ σεμνος ἑβδομαγετης*
> *Αναξ Απολλων ειλετ.*" *

I am aware that Liddell, and also Facciolati, refer to Marcus Varro, who, "after having traced the importance of the number *seven* in natural objects, in the first of his *books* called *Hebdomads*, adds, 'Se

* Æschylus: quoted in Dr Hales's Chronology, i. 118. London, 1809.

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quoque duodecimam annorum hebdomadam ingressum esse, et ad eum diem septuaginta hebdomadas librorum conscripsisse." (Hengstenberg's Christolog., iii. 101.) It is evident that here the hebdomads of *books* are *figurative* and *antithetical;* and, therefore, that this instance cannot be adduced as a proof of general usage even by the heathen. Stephens quotes Cicero as saying, (in an epistle,) "Ne in quartam hebdomadem incideres," as classical authority for hebdomada standing for seven days; and Galen, in the case of ἑβδομας ὡς τας τρεις ἑβδομαδας εικοσιν ἡμερας περιγραφεσται. But, strictly speaking, I am only concerned about the *ecclesiastical usage, and as to that there can be no doubt.*

My second position is, That most of the early Fathers counted every one of Daniel's hebdomads as seven years, and the whole of them together as 490 years.

Primasius, a father of the sixth century, is my first instance, and is given on the authority of Mr Faber, who tells us that, in his commentary on the Revelation, he expounds this passage, "*Post tres dies et dimidium, spiritus vitæ a Deo,*" as follows:—"Tres dies et dimidium possumus intelligere tres annos et sex menses, quos in ultima hebdomada Danielis quoque prophetia prænunciat affuturos: more Scripturæ loquentis utentes, quod dictum legimus quadraginta diebus, quibus exploratores terram Chanaan circuaverunt annus prodie refutabitur; ut hic vice versa, *dies pro anno positus agnoscatur.*"

In the foregoing, we have four points established in direct opposition to Dr Conder's assertions:—

First, An *early* father expressly makes the last *hebdomad* of Daniel to stand for seven *days.*

Secondly, He makes those *days* stand for years.

Thirdly, He makes use of that exposition to explain a passage in Revelation on the same principles.

Lastly, He quotes in his support the case of the forty spies, which is one of those relied on by the advocates of the year-day theory.

It is true that, in explaining the forty-two months and other periods in the Revelation, he *extends* them on a different principle. But in *no* case does he interpret *days literally.*

I may next take Jerome, who flourished towards the end of the fourth century.

His commentary on this prediction is valuable, inasmuch as he quotes the opinions of several before him. He first gives the calculation of Africanus, then three different ones of Eusebius, then that of Hippolytus, Apollinaris, Laodicenus, Clemens Alexandrinus, Origen, and Tertullian. Although he mentions the points on which these differed from each other, he makes no allusion to their deviating from the general principle which evidently runs through them all—that is, of allowing seven years for each of Daniel's hebdomads.

One of the opinions quoted by Eusebius suggests, that many suppose that one of the hebdomads should be extended so as to make of it seventy years. But how is that sought to be effected? By still making that hebdomad stand for seven years, and then making each

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of those years stand for ten years. Thus the general principle is *first* applied, as if *that* could not be dispensed with.

Lest it might appear that I expect too much to be taken on my word, I give extracts from Tertullian, one of those alluded to by Jerome, and who may be regarded as a fair specimen of all the rest—that is, of those who preceded Jerome. He flourished about two hundred years after Christ, and wrote learnedly and eloquently in the defence of Christianity. I take the following from his celebrated controversy with the Jews, in which he proves against them, just as we now do, that, reckoning according to Daniel's weeks, Christ must have come at the very time that Jesus appeared, preached, and was crucified:—

"Itaque requirenda tempora prædictæ et futuræ nativitatis Christi, et passionis ejus, et exterminii civitatis Hierusalem, id est vastationis ejus. Dicit enim Daniel: et civitatem sanctam, et sanctum exterminari cum duce venturo, et destrui pinnaculum usque ad interitum. Venturi itaque Christi ducis sunt tempora requirenda, quae investigabimus in Daniele: quibus computatis probabimus venisse eum, etiam ex temporibus præscriptis, et ex signis competentibus et ex operationibus ejus, quae probamus ex consequentibus quæ post adventum ejus futura adnuntiabantur, ut tam adimpleta omnia quam prospecta credamus. Sic igitur de eo Daniel praedicavit, ut et quando et quo in tempore gentes esset liberaturus, ostenderet, et quoniam post passionem Christi ista civitas exterminari haberet, ... LXX. hebdomadæ breviatæ sunt super plebem tuam, et super civitatem sanctam, quoadusque inveteretur delictum: et signentur peccata, et exorentur injustitiæ, et inducatur justitia æterna, ut et signetur visio et prophetes, et ut unguatur sanctus sanctorum. . . . Unde igitur ostendimus quoniam venit Christus intra LXII. et dimidiam hebdomadas? Numerabimus autem a primo anno Darii, quomodo in ipso tempore ostenditur Danieli visio ipsa. Dicit enim: et intellige, et conjice ad perfectionem sermonis respondente me tibi hæc. Unde a primo anno Darii debemus computare, quando hanc visionem vidit Daniel. Videamus igitur anni quomodo impleantur usque ad adventum Christi. Darius enim regnavit annis xix. Artaxerxes regnavit annis xl. Deinde rex Ochus, qui et Cyrus regnavit annis xxxiii." And so he continues till Augustus, and then as follows:—"Nam omnes anni imperii Augusti, fuerunt anni lvi., videmus autem quoniam quadragesimo et primo anno imperii Augusti, quo post mortem Cleopatrae imperavit, nascitur Christus. Et supervixit idem Augustus, ex quo nascitur Christus annis xv. Et erunt reliqua tempora annorum in diem nativitatis Christi anni xli. Efficiuntur autem anni ccccxxxvii. menses vi. Unde adimplentur lxii. hebdomadæ et dimidia, quæ efficiunt annos ccccxlvii., mensus vi., in diem nativitatis Christi. Et manifestata est justitia æterna, et unctus et sanctus sanctorum, id est Christus: et signata est visio et prophetia, dimissa sunt peccata, quæ per fidem nominis Christi omnibus in eum credentibus remittuntur." *

* Tertulliani opera. Pp. 189-191. Paris, 1675.

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Throughout the entire passage (and it is a long one) from which the above extracts are taken, Tertullian must have used the word *hebdomada* in the sense generally attached to it in his day, both by the Christians, whom he was defending, and by the Jews, against whose unbelief in Jesus he was arguing. For, if he had attached to it any *new* sense, without explaining and defending such a sense, he would have exposed himself to an overwhelming rebuke from his skilful opponents, and on that very point on which his whole argument hinges —viz., *his interpretation* of "the seventy weeks," and its subordinate parts. But, through the entire passage, he evidently takes for granted that his meaning of the word "hebdomada" is what was then in general use. And we have already shewn that, from the beginning of Christianity, the *ecclesiastical* meaning attributed both to the Greek, *hebdomas*, and to the Latin, "hebdomada," was a *week,* or a space of seven *days.*

Lastly, I give an extract from the Epistle of Barnabas, the companion of the apostles:—

Ζητησωμεν ουν ει εστι ναος θεου. Εστιν, οπου αυτος λεγει ποιειν και καταρτιζειν. Γεγραπται γαρ. Και εσται της ἑβδομαδος συντελουμενης οικοδομηθησεται ναος θεου ενδοξος, επι τω ονοματι κυριου.

Προσεχετε, ἱνα ὁ ναος οικοδομηθη. Πως; μαθετε. λαβοντες την αφεσιν των ἁμαρτιων, και ελπισαντες επι τω ονοματι του κυριου, εγενομεθα καινοι, παλιν εξ αρχης κτιζομενοι διο εντω κατοικητηριῳ ἡμαν αληθως ὁ θεος κατοικει εν ἡμιν. Πως; ὁ λογος αυτου της πιστεως, ἡ κλησις αυτου επαγγελιας ἡ σοφια των δικαιωματων, αἱ εντολαι της διδαχης αυτος εν ἡμιν προφητευων, &c.*

In this passage Barnabas speaks of the spiritual temple by the preaching of the Gospel, and he joins two prophecies together to shew that it had been foretold—that of Daniel and that of Haggai. From the former he proves that this was effected in the last *hebdomas* of Daniel. Hence it is evident that he must have taken this *hebdomas* to mean seven years, since it was impossible that the Gospel should have been thus preached in seven *days.* But as we have already shewn, that, according to ecclesiastical usage, an *hebdomad* was seven days, so Barnabas must have made these seven days stand for years; and this he did without thinking it at all necessary that he should explain the rationale of his doing so; which proves that such was at the time the general mode of calculating Daniel's seventy weeks.—*From a Correspondent in the Achill Herald.*

* Quæramus itaque, an extit templum Dei. Existit; quandoquidem ipsemet se illud facere ac persistere testatur, Scriptum enim est; *et erit hebdomada completa ædificabitur magnifice templum Dei in nomine Domini.* Invenio igitur, quod templum existit. Qua ratione ergo ædificabitur in nomine Domini? Discite. . . . Attendite, ut templum Domini magnifice ædificetur. Quo modo? Dicite accepta remissione peccatorum, et spe habita in nomine Domini, facti sumus novi, iterum ab integro creati; quare in domicilio nostro vere Deus existit: habitat in nobis. Quo modo? Verbum ejus fidei, vocatio ejus promissionis, sapientia justificationum, mandata doctrinæ; ipse in nobis prophetat; ipse in nobis inhabitat, &c.—J. B. Cotelerius, Epistles of the Apostolic Fathers, vol. 1. 49, Amsterdam, 1724, Epistle of Barnabas, Lect. xvi.

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Reviews.

A Practical and Exegetical Commentary on the Epistle to Titus. By the Rev. WILLIAM GRAHAM, D.D., M.R.I.A., Author of "The Jordan and the Rhine," "Spirit of Love." London: James Nisbet & Co. 1860.

THIS very readable thin volume is exactly what it professes to be. It breathes a brotherly and genially evangelical spirit. In some places we cannot but think the author is a little offhand; and in some he is dogmatic enough, as chap. iii. 5—"This refers, *without doubt*, to baptism," especially as his statements are not clear on this point. The following extract is important and interesting; it occurs in his remarks on chap. ii. 12, 13:—

"What is our position? It is that of waiting for, and looking for the coming of the Lord,—not waiting upon the Lord merely, which is also a duty, but waiting for the Lord from heaven, who shall change our vile bodies, and make them like unto His glorious body. This is the position of the believing Church, and has been so from the beginning of the world. The first promise of a deliverer and serpent-bruiser, was the seed of hope to a fallen world, which continued to expand and brighten during many ages and dispensations, till at last it ripened in the person of the incarnate God, and filled the face of the world with fruit. Thus, the Jews waited for His coming in the flesh, as the Lamb to bear the sins of the world, and the High Priest over the house of God. Their position was hoping, waiting, longing for the Deliverer. We, too, have the promise of the Saviour, that He shall come again; and this is the hope of the Christian Church, so that all the hopes of the Jews and the Christians, from the beginning to the end, are united in the ever-glorious and adorable person of the God-man. He is the centre in which the ages, ceremonies, and dispensations all meet and have their stability—the unity which harmonises time and eternity, creation and Creator,—the living fountain which sends forth the benediction of God over the ages, dispensations, and nations in a thousand streams. As the Jews hoped and waited, so we hope and wait. Our position is the same, and the person whom we wait for is the same; they waited for His coming in the flesh, and we for His coming in glory.

"Is this hope an important doctrine of the New Testament? I answer, Very important, for our text calls it the blessed hope, so that it is full of real blessing to the believer. What can be more blessed to the soul than the person of the adorable Redeemer, whom even unseen we love so ardently? All our hopes are about to be realised in His glorious appearing, when we shall be with Him and like Him for ever.

'Lo! He comes in clouds descending,
Once for favour'd sinners slain;
Thousand, thousand saints attending,
Swell the triumph of His train.
Lo! He comes on earth to reign.'

"Then, again, I argue the importance of the Advent, from the events that are connected with it, such as the following:—He comes as the Redeemer and Head, to raise and glorify His Church in the first resurrection, (1 Cor. xv. 23; 1 Thess. iv. 15.) He comes to put an end to the system of antichristian delusion, and consume Antichrist himself in flaming fire, (2 Thess. ii. 1–12.) He comes as the Prince of the kings of the earth, to judge the

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nations in righteousness, which is generally called the judgment of the quick, (Matt. xxv. 31–45; Ps. xcvi. 10–13, xcviii. 5–9.) He comes to convert and restore the ancient people of God, (Rom. xi. 26.) He comes in visible state and majesty to receive from the Father Almighty the universal and indestructible kingdom of the earth and the whole creation, (Dan. vii. 13, 14.) And I will add, finally, He comes to glorify His saints, and to be glorified in all them that believe, (2 Thess. i. 10.) These and other similar glorious events are the harbingers or accompaniments of His coming again, and hence its exceeding great importance. It is not an isolated event, but the nightly hope of many generations and the great centre of a dispensation of glory. And, lastly, I argue, the importance of the advent, from the place which it occupies in the New Testament. It is often, as in our text, mentioned in connexion with the Atonement; and in the Bible it occupies as conspicuous a place as the cross of Christ itself. Let us actually examine and compare the Atonement and the Advent, that we may see, by the frequency of their occurrence in the Word, the importance which God attaches to them. Thus we have the following results :—

"In Romans, the Atonement, chap. iv. 25, v. 9, vi. 10, viii. 34 (4); and the Advent, chap. xi. 26, xiii. 12 (2.) In 1 Corinthians we have Atonement, chap. i. 13, 18, ii. 2, i. 23, v. 7, xv. 3 (6); and the Advent, chap. i. 7, 8, ii. 13, iv. 5, xi. 26, xv. 23, 51 (7.) In 2 Corinthians, the Atonement, chap. v. 14, viii. 9 (2.); the Advent, chap. i. 14, v. 2 (2.) In Galatians, the Atonement, chap. i. 4, ii. 20, iii. 13, iv. 5, vi. 14 (5); the Advent is not mentioned. In Ephesians, the Atonement, chap. i. 7, ii. 13, 16 (3); the Advent, chap. i. 14 (1.) In Philippians, Atonement, chap. ii. 8, iii. 10 (2); Advent, chap. i. 6, 10, iii. 20, iv. 5 (4.) In Colossians, Atonement, chap. i. 14, 20, ii. 14 (3); Advent, chap. iii. 1 (1.) In 1 Thessalonians, Atonement, chap. iv. 14, v. 10 (2); Advent, chap. i. 10, ii. 19, iii. 13, iv. 13, v. 2, 23 (6.) In 2 Thessalonians, Atonement, not mentioned; the Advent, chap. i. 7, ii. 1, 8, iii. 5 (4.) In 1 Timothy, Atonement, chap. i. 15, ii. 6, iii. 16 (3); Advent, chap. iv. 14 (1.) In 2 Timothy, Atonement, chap. i. 10 (1); Advent, chap. iv. 1, 8, 18 (3.) In Titus, Atonement, chap. i. 14 (1); Advent, chap. i. 13 (1.) In Hebrews, Atonement, chap. i. 3, ii. 9, ix. 14, 26, x. 10, 12, 29, xii. 2 (8); the Advent, chap. i. 6, ix. 28, x. 37, xii. 26 (4.) James, Atonement, not mentioned; Advent, chap. v. 7, 8 (2.) 1 Peter, Atonement, chap. i. 2, 11, ii. 21, 24, iii. 18, iv. 1, 13, v. 1 (9); the Advent, chap. i, 5, 7, 13, iv. 5, 7, 13, v. 1, 4 (8.) 2 Peter, the Atonement, chap. ii. 1 (1); the Advent, chap. i. 11, 16, ii. 9, iii. 4, 10, 12 (6.) In 1 John, Atonement, chap. i. 7, ii. 2, iii. 5, 16, iv. 10 (5); the Advent, chap. i. 28, iii. 2 (2.) Jude, Advent, chap. i. 14, 21 (2): and in Revelation, the Atonement, chap. i. 5, 9, vii. 24, xii. 11 (4); the Advent, chap. i. 7, ii. 16, 23, iii. 3, 11, v. 10, vi. 17, x. 15, xii. 10, xvi. 15, xix. 11, xx. 4 (12.) Add these together, and you have the Atonement mentioned in the Epistles fifty-nine times, and the Advent sixty-eight times. Thus, according to this rule, the Advent should be preached as often, at least, as the dying love of Christ; and that this is not the case, I appeal to the conscience both of preachers and hearers in all the churches of God. Surely, however, it can never be held that we should conceal what God has revealed, or that we should say little about that which He says much about. Our best rule is to restrain our own fancy, and be guided by the revealed will of God. He is a better judge of the importance of truth than we are, and we must, therefore, be pleasing God when we give the Advent the importance which it evidently has in the Holy Scripture. Besides, our passage teaches very clearly that it is in looking for the glorious appearing of the Redeemer that we are enabled to live soberly, righteously, and godly in this present evil world. If you cease to look for Him, you cease in the same measure to live soberly, righteously, and godly in this evil world. You are, in fact, attempting the bricks without the necessary straw. Is it not manifest that our worldliness must dissolve,

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or at least relax, when we are expecting the Lord to come and burn up the world? Be assured, then, that this looking for the Lord is a sweet, holy, sanctifying state of mind, and most pleasing to your Father who is in heaven."

Earth's Coming Glory and Man's Future Home. A Sermon preached in substance before the University of Cambridge, on June 14, 1859. By Rev. R. G. L. Blenkinsopp, B.D. London: Wertheim, Macintosh, & Hunt. 1860.

This is a brief, but practical and most excellent treatise on a subject, the nature of which is sufficiently indicated by the title and by the following extract:—

"But let us advance yet one step further, and inquire whether there is in the Bible any intimation or announcement of earth's future destiny. And here I would observe, that although I should be sorry indeed to preach on such a subject in any dogmatical language, yet I do conceive that the Word of God speaks in stronger and plainer terms than we had any reason to expect it would; for in the very same chapter in which we are informed that 'the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the *earth* also, and the works that are therein, shall be *burned up*,' it adds, 'NEVERTHELESS, we, according to his promise, look for new heavens and a new EARTH, wherein dwelleth righteousness.'

"Not only so, but as if to prevent any misapprehension on this most important subject, and to explain that by destruction is not meant annihilation, the apostle draws a comparison, illustrating the *future* destruction of the world by *fire* to its *past* destruction by *water*, saying, "The world that then was, being overflowed with *water, perished;* but the heavens and the earth which are now, by the same word are kept in store, reserved unto *fire*.'

"This seems to me utterly to sweep away the common idea that the 'perishing' of the world signifies its utter and complete annihilation. The whole course of nature, as I before remarked, is one of reproduction, not entire destruction, so that it should be as though it had *not* been. Earth will unquestionably be 'burnt,' and pass through the furnace, but it will come out of it purified, cleansed, sanctified; it will be MATERIAL still, but not sinful. Like the BODIES which are to inhabit it, 'this corruptible *must* put on incorruptible, and this mortal *must* put on immortality.' On this point the Rev. G. Sumner writes as follows:—'The earth now lies under a curse. When God created it it was 'very good.' But sin was brought into the world by man, and the very ground was cursed for man's sake. From that time forward, the whole creation (animate and inanimate) groaneth and travaileth together in pain. It needs to be born again. Our blessed Lord seems to hint at this in a very remarkable passage in Matt. xix. 28. When speaking to the apostles, he says, "Verily, I say unto you, That ye which have followed me, *in the regeneration* when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."' I may remark that the present Archbishop of Canterbury, in his commentary on the passage, considers *the regeneration* here spoken of to be the renovation or restoration of all things, and connects it with that new heaven and new EARTH which *shall* be, when the first heaven and the first EARTH have, in their *present* state, passed away.

"Thus, then, have we seen what EARTH WAS, what it IS, and what, we believe, it WILL *be*. It only remains, before we close, that we inquire whether there are now any signs that this age is drawing to a close.

"On *one* point *all* prophetic writers are agreed, viz., that we are without

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doubt living in the Saturday of this world's week, and that its 'Sabbath draws on.' For nearly 6000 years 'the whole creation has groaned and travailed in pain together, WAITING for the adoption, to wit, the redemption of our body;' but—and is it not a glorious and cheering hope?—its Easter approaches. 'At present,' says Luther, 'we see the world in its working clothes, hereafter it will be arrayed in its Easter and Whitsuntide robes.' Yes! its six working days are nearly ended,—for we must not forget 'this one thing, that *one day* is with the Lord as a *thousand years*, and a *thousand years* as *one day*;" and just as Saturday night is the busiest of all, preparing for the quiet and rest of the Sabbath, so is the world more busy now than ever it was before, and (unconsciously to itself) making all ready for its Millennial rest.

"I myself have no hesitation in saying I believe that literally 'the night is *far* spent, and THE DAY is at hand.' I acknowledge myself at once to be one of those who think 'the day' is not so *far* off as some suppose, and perhaps wish, it may be. I do not regard it impossible that our Lord 'Jesus shall so come in like manner as' the apostles saw Him go up into heaven, in OUR day."

Isaiah's Call to England: being an Exposition of Isaiah the Eighteenth. By WALTER CHAMBERLAIN, M.A. London: Wertheim, Macintosh, and Hunt. 1860.

THE excellence of Mr Chamberlain's works lies in the carefulness and range of their interpretations. Not that we concur in all of them; but we have read them with interest, and often with satisfaction. His application of the eighteenth of Isaiah to England, in this new volume, is not without its probability. Some of his criticisms are rather too ingenious, and his Napoleonic ideas do not commend themselves to us. We have as yet seen no proof of Napoleon being "*the* wilful king;" though doubtless he is, like his brothers of Austria and Naples, *a* very wilful one indeed. But here is an excellent passage on Isa. xviii 7:—

"The prophet's meaning is clear. At the time of which he is speaking certain people were to be brought *themselves* as an offering unto the Lord of hosts, to the place of His name, the mount Zion: that is one part of the promise. The second part is, that *from* such people so offered themselves, offerings shall also be brought to Mount Zion. The two predictions are clear and distinct, and could be fulfilled but by *one* people. Israel shall be brought to Zion, themselves an accepted offering: and Israel, as worshippers, shall bring their offerings also to be accepted. 'Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me,' (Isa. xlix. 22): or again, 'And they shall bring all your brethren for *an offering* unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord; *as the children of Israel bring an offering in a clean vessel into the house of the Lord*,' (Isa. lxvi. 20.)

"I write these words in *italics* to be particularly remarked, for in the course of our work I shall have occasion to shew that this very passage is an explanation of, and parallel to, Isa. xviii. 7, and that *the offering* here mentioned

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exactly defines the sense in which Isaiah speaks of Israel as *an offering brought to Zion* at that verse in chapter *eighteen.*

"For I must observe that the commentators, in treating verse *seven*, have completely neglected the *prophetical imagery.* What are our ideas of *offerings* to the Lord according to Hebrew Scripture? Could the mere conversion of a Gentile people fulfil this prediction, 'an offering shall be brought, a people?' &c., &c. By no means. We must interpret the offering according to Hebrew ideas; it must be either זֶבַח, or מִנְחָה, the bloody, or the bloodless; and I shall shew that the latter, the *Mincha*, is the very type made use of. Again, I ask, what are our *scriptural* ideas of Hebrew offerings? Are such brought to Jerusalem, to the place of the name of the Lord there, *to be taken away again?* Surely not; the people that is to be brought, according to Isaiah, will be a hallowed offering to the Lord of hosts; not to be recalled again, but *to be left there,* and if left there, then only one people could scripturally fulfil this condition of the prophecy, viz., the sons of Israel; and neither Egyptians, nor Ethiopians (even if converted, which, at the time assumed, they were not), nor any other people, could be the means of accomplishing the prophecy.

"The favourite time chosen for imagining the fulfilment of this prophecy is that of Hezekiah's reign, when Sennacherib was overthrown: 'And many brought *gifts* (מִנְחָה, *Mincha, tribute* or *gifts*) unto the Lord to Jerusalem, and presents to Hezekiah, king of Judah; so that he was magnified in the sight of all the nations from thenceforth.' (2 Chron. xxxii. 22.) No doubt Sennacherib's overthrow is the great Scripture historical type of discomfiture to Israel's foes; but I wish it now to be noticed that the homage-offerings to the Lord from Gentile nations at that time are termed *Mincha;* and the Mincha, or bloodless offering, is, in fact, the type of the *offering* predicted by Isaiah in chapter *eighteen,* verse *seven.* And so he explains himself, 'They (viz., the Gentiles) shall bring all your brethren for *an offering* (מִנְחָה, *Mincha*) unto the Lord' . . . . 'as the children of Israel bring *an offering* (הַמִּנְחָה, THE *Mincha*) in a clean vessel into the house of the Lord,' (Isa. lxvi. 20.)

"And how did they that? Let us examine the *second* chapter of Leviticus, ver. 11, for directions as to the Mincha; and one clear impression to be gathered from it will certainly be that of irreversible dedication to the Lord. The very burning of part, and consumption by the priests of the remainder, were significant of the purification of Israel, and their inseparable incorporation into the Church of God. The Mincha was 'a thing most holy of the offerings of the Lord made by fire,' and is typical of Israel when carried back to Zion

"There can be no honest or rational evasion of the *type* thus employed, and specifically adopted by Isaiah. *Homage-offerings* from Gentiles to the Lord are stamped as *Mincha;* Israelites carried home by Gentiles, are, by Isaiah, stamped as *Mincha,* with direct allusion to THE *Mincha;* and when Isaiah predicts 'a *present* shall be brought unto the Lord of hosts, a *people,*' &c., &c., I maintain the Mincha is the proper type of this present; and shall shew, as we proceed, that the particular *phrase* employed in chapter *eighteen* denotes *homage-offering* from Gentiles.

"Now, of the Mincha, as of other *offerings* to the Lord of Hosts accepted by Him, the one idea Scripture gives us is that of irreclaimable gift to the Lord; taken to the Lord's place at Zion, and *left there* to be disposed of as He pleases. The atonement, left there; the peace-offering, left there; the first-fruits, left there; the priests' portions, left there; and (in a sense) the priests and Levites themselves, left there: once dedicated, always dedicated; once given, never recalled again. These people, prophesied of by Isaiah, are

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brought out of a people, and as an offered people, graciously accepted, unto the Lord God of hosts at Zion, *a present to be left there;* and I maintain that, according to Holy Scripture, no people but the sons of Jacob can satisfy these conditions. From that day when Israel is thus *offered* or *presented*, he is irreclaimably dedicated to the Lord; and he, and all his at Zion, marked '*Holiness unto the Lord.*' (Zech. xiv. 20, 21.)"

The Hope of Israel: or, The Testimony of Scripture to the National Restoration and Conversion of the Jews. With Incidental Notice of Contemporaneous Events; and an Introductory Essay, on the Principles of Prophetic Interpretation. By JOHN CONYNGHAM M'CAUSLAND, M.A. Dublin: Hodges, Smith, & Co. 1860.

WHILE we utterly condemn those who shut out Israel from the future of the prophets, we are not prepared to go the whole length with the present author. He finds Israel where, we confess, we have some difficulty in doing so. The volume, however, is interesting, on account of its running commentary on the passages relating to Israel both in the Old and the New Testaments. The following is a specimen of the writer:—

"It is a sad mistake to suppose that 'the gospel' is held (or preached, as the case may be) where the truths connected with the Lord's second advent are omitted. The 'good news,' or 'glad tidings,' of that coming 'kingdom' being the very gospel. It is not a half gospel, in which they are not included; for fully three-fourths (if not more) of the Bible are occupied with them exclusively. Take them out of the Bible, and the remainder may be comprised within the compass of a nut-shell, comparatively. Our Lord himself calls it 'the gospel of *the* kingdom'—viz., the kingdom of the second and seventh chapters of Daniel, which form what Joseph Mede called 'the great almanac, and sacred calendar of prophecy,' and to which must properly be referred all that is said of 'the kingdom of God,' or 'kingdom of heaven,' in any part of the Word of God. The few passages which seem, *primâ facie*, to speak of a something now present, as the kingdom of God, being easily reconcilable with the statement just made, that there is no kingdom of God on earth known to the Word of God, but the outward, visible, manifested, glorious kingdom of Daniel, to be established on the ruins of Satan's usurpation, at the now nearly-approaching close of the last form of the fourth monarchy of the same prophet—when the 'ten kings' shall among them occupy the platform of the old Roman empire.

"One case will suffice, as an illustration of this remark. The writer has frequently heard it objected to this statement, that our Lord says 'the kingdom of God is within you.' Now, the least attention to the place (Luke xvii. 20, 21) will shew how entirely misunderstood this passage is, when supposed to refer to what is called a spiritual kingdom, believed to exist in the heart of a child of God. In the first place, what elicited from our Lord the statement in question? An inquiry of the *Pharisees*, as to the time of the coming of His kingdom—in answer to which He says, 'the kingdom of God is within you.' Within the Pharisees, in a spiritual sense? The Pharisees! to whom He had said, 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' The kingdom of God, in any conceivable sense, in *their* hearts! Oh no! We may safely assume, that were we even unable to suggest the true meaning of the words, our Lord could not possibly have meant to say this. But, in truth, this place furnishes no ground whatever

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for the notion (commonly-received, and highly-patronised, though it be) of a kingdom in the heart at all, under any circumstances, or in the case of even the most devout believer. The facts of the case are these: 'When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: (παρατηρήσεως, being watched for,) neither shall they say, Lo! here, or, lo! there, for, behold, the kingdom of God is within (ἐντὸς, *among*) you.' Our Lord here acted on a principle, of which His dealings with men, as recorded in Scripture, furnish several examples. He knew that the Pharisees' question, in this case, was not dictated by a desire for spiritual improvement, or by any better motive than mere idle curiosity, which He therefore did not think it right to gratify, but simply replied, 'The kingdom of God is among you.' Here are among you the elements of the kingdom—here am I, its future King—here are my believing people, its future subjects—here are, on every hand, the evidences of my Messiahship, in the miracles I have wrought, in healing the sick, raising the dead, giving sight to the blind, &c.—specimens of the power which I shall universally put forth at the period of my second coming, to establish the kingdom, respecting which, as to its period, you inquire. You reject the proofs of my Messiahship thus in your midst, and yet inquire as to the time and manner of my coming."

Notes on the Apocalypse, as explained by the Hebrew Scriptures: the place in prophecy of America and Australia being pointed out. London: Rivingtons. 1859.

We may say that this volume contains some curious criticisms and interesting interpretations, but we cannot pronounce it quite successful; yet it is a very readable book, though many of its etymologies and comments on names will, we fear, not stand the tests of either the Hebrew or Greek critic. Here is a passage relating to the seven Churches:—

"These prophetic interpretations of the seven particular Churches as typifying seven successive states of the general Church, are not weakened, but strengthened by the literal fulfilment, as to the local Churches so named in Asia Minor. The first accomplishment is, as it were, the earnest of the second and far greater.

"The first encouragement given to him that hath the hearing ear, is, that he who overcometh the temptations and trials of his day shall eat of the tree of life in the paradise of God, his lot shall be at the latter day in the Holy City, the New Jerusalem, at the first resurrection.

"The second promise to him that overcometh and is faithful unto death in the days of martyrdom, is, that the second death shall have no power over him.

"The third promise to the hearing ear, in the days of darkness and heresy, of the famine of the Word of God, is, that he shall be fed with hidden manna, and however unknown on earth, his name shall be registered in heaven.

"After the end of the Thyatira state, we find promises applying to the Sardis state of the Church, in which the second coming of our Lord shall be at an uncertain time, therefore at any time to be prepared for; while the blessed portion of those whose lamps shall be found lighted, who shall share in the first resurrection, will then be beyond and above the earth. Those who remain to see the third woe, at the latter end of the Sardis state of the Church, are yet encouraged to turn to the Lord, to strive to overcome and endure unto the end of that woe, when the kingdom shall be of the Lord, and

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of His Christ; when the then living saints shall have dominion over the multitudes, who having looked on Him whom their sins pierced, and mourned for them, shall submit to His peaceful sceptre and to the delegated rule of His chosen ones, before whose Christian legislation every other form of government shall have been broken to pieces. Then kings and queens shall be the nourishers of the Church of Christ.

"To such shall be given the morning star, figuring that Church which shall accompany the rising of the Sun of Righteousness, returning to illuminate the long darkened earth, bright, indeed, but liable to change, like the aspects of the star of twilight, as at the end of the 'thousand years' by the predicted apostasy. The moon being the type of the visible Church, this beautiful orb with its moonlike phases may be a fit type of that state which shall attend the coming of the promised 'morning without clouds.'

"After the Sardis state, in which it is said to those who shall not watch 'Behold, I will come on thee as a thief,' we find the promise to him that overcometh, that he shall be clothed in white raiment, primarily typifying the righteousness of Christ, but perhaps also the glorified bodies with which the saints of the first resurrection shall be clothed, whose state of blessedness is now decided, but whose names it should seem will be confessed at the great general judgment.

"After the Philadelphian state, during which He yet trieth all that are then on earth, the promise is made to them that are faithful, that they too shall share the blessedness of the New Jerusalem.

"After the end of the Laodicean state, the last apostasy, the promise to those that overcome is now no more of earthly throne or domination, but to share the eternal glory of their King and Saviour; no more to go out, now unchangeable and complete, when the whole Church is glorified, and God, the Triune God, is all in all.

"No reason seems to have been assigned for the order in which the seven Churches are addressed; but taken as typifying successive states of the Church, a reason is afforded. So the actual destiny of the local Churches represented that of the consecutive ages of the Christian dispensation.

"Ephesus is no longer a city; no Christian dwells in the miserable huts that mark its ancient site; its candlestick is indeed removed as well as the light that was in it. And where is now the locality of the light of the Primitive Church? Not at Rome.

"Pergamos is still a town, with nominal Christian Churches, but having 'things sacrificed to idols' and worshipping images. Yet even some Churches, founded after the early Church had lost its purity, still remain, preserving some traces of its original beauty.

"Thyatira also still exists, having Christian Churches, but tainted with the idolatry of 'that woman Jezebel,' the corrupt Church, which early authorised the worship of images, on which the final vengeance has not yet fallen. But it will fall! Churches belonging to the Popish communion still remain in Thyatira.

"Sardis is a scene of ruins; no Christian shelters in its mud hovels. If, as it should seem, and as many commentators say, we are now living in the Sardis state, awful is the prospect! As yet 'a remnant may remain,' but they will be taken from the woe to come.

"In Philadelphia, where it is reviving to contemplate the final triumph of Christianity, the Church of the Millennial glory, Gibbon says of the city, 'Philadelphia is still erect, a column in a scene of ruins.' The missionary Hartley speaks of Christianity as flourishing here, 'Divine service being performed every Sunday in five churches;' and mentions as 'a singular concurrence, *to say the least of it*, that it is now called Allah-shehr, the city of God.'

"Of Laodicea, once the Mother-Church of sixteen bishoprics, the same

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missionary says, 'Its tragedy may be briefly told,—it has been blotted from the world.' 'Utterly desolated,' says another eye-witness, 'and only inhabited by wolves, chacals, and foxes.' Such fate well prefigures the apostasy at the close of the Millennium."

The Book of Canticles; or, Song of Solomon, According to the English Version, Revised and Explained from the Original Hebrew. Second Edition. London: Rivingtons. 1859.

This is a short work upon an infinite theme; but it contains fresh matter, and throws out some useful criticisms. The author would do well to expand it a little. We extract the translation of and notes on the first two chapters:—

Chap. I. 1. The Song of Songs, of Solomon.	The chiefest of all songs, to and of Solomon, the Prince of Peace.
THE BRIDE SPEAKS.	
2. He shall kiss me with the kiss of his mouth; for thy loving-kindnesses are better than wine.	The kiss of betrothal. Hos. ii. 19. In Oriental metaphor "kiss" is still used to denote religious rapture, as "wine" devotion. Ps. ii. 12; Isa. xxv. 6, xxvii. 2.
3. For the scent of thy good unguents *as* unguent poured forth thy name. Therefore the virgins love thee.	Perfume is used in the East to typify religious hope; here both scent and unguent seem to refer, as in other scriptures, to the graces of the Holy Spirit. Exod. xxx. 32–37; Ps. xlv. 7, 8; Rev. viii. 4.
4. Draw me. We will hasten after thee.	John vi. 44.
The King is bringing me into his abodes.	Ps. xlv. 14; Eph. ii. 6; Rev. xxi. 2. 9. His garden, his vineyard, his paradise.
THE VIRGINS TO THE BRIDE.	
We will rejoice and be glad in thee.	
We will remember thy loving-kindnesses more than wine: the upright love thee.	To the King. Wine, given by the true Vine, John xv. 1, the gladdening influences of Divine grace, refined, purified, as here, is promised by Isa. xxv. 6, to all nations, when the Lord of Hosts shall reign in Mount Zion.
THE BRIDE.	
5. I am dark,	As morning twilight, which precedes the day. The Church sees her own imperfections.
THE VIRGINS.	
But lovely,	To the Bride.
THE BRIDE.	
Ye daughters of Jerusalem, as the tents of Kedar.	Dark and unornamented. Kedar meaning dark, sorrowful.
THE VIRGINS.	
As the curtains of Solomon.	As those curtains, rich with embroidery.

THE BRIDE TO THE VIRGINS.	
6. Look not upon me, because I am very dark, for the sun hath shone upon me.	The light of Christ has shewn her dark state by nature.
My mother's sons were angry with me; I was made a keeper of the vineyards; my vineyard, even mine, have I not kept.	Mother, the Jewish Church; sons, the unconverted Jews, who reject and persecute the Christian Church. A Church being typified by a vineyard, a place enclosed, encircled.
THE BRIDE TO THE KING.	
7. Tell me, thou whom my soul loveth, where thou feedest, where thou makest to lie down at noon: for why should I be as one that wandereth by the flocks of thy companions?	The Church desires the presence of Christ. The Jewish desiring the first coming, as the Christian the second.
THE KING.	
8. If thou know not, O thou fairest among women, take thy way by the footsteps of the flock, and feed thy kids beside the shepherds' tents.	She is told to seek religious communion and the teaching of the ministry. Mal. iii. 16. The pronouns are pointed feminine.
9. To a princely company of steeds with chariots have I likened thee, my friend.	"Friend," one who feeds, who breaks bread with me, whom I feed, with her "company" of attendant virgins, as in the passover, and in the Lord's Supper.
VIRGINS TO THE BRIDE.	
10. Comely thy cheeks with rows, thy neck with chains.	*Rows* of pendant jewels, as in the sculptures of Egypt and Assyria.
11. Rows of gold we will make for thee with clasps of silver.	The Church is adorned by the unity of believers, bound together as jewels in chains. Mal. iii. 17.
BRIDE.	
12. While the king is at his table, my spikenard giveth forth its scent.	The Jewish Church might here see figured the feast of the Passover, as the Christian will recognise that of the Lord's Supper.
13. A nosegay of myrrh, my beloved unto me, within my bosom to remain.	Myrrh is one of the spices of the holy oil. Exod. xxx. The construction is *double*, to the nosegay and to the beloved.
14. A cluster of camphire, my beloved unto me, in the vineyards of the well of kids.	The graces of the ordinance of baptism are here prefigured. John iii. 5; Acts ii. 38.
THE KING.	
15. Behold, thou *art* fair, my friend, behold, thou *art* fair, thine eyes, doves.	By baptism of water and of the Spirit, John iii., the Church becomes "fair" in the sight of her Lord, and speaks with more confidence of her acceptance with Him. 1 Pet. iii. 21. Her eyes are innocent as doves. Ch. iv. 1, v. 12.
THE BRIDE.	
16. Behold, thou *art* fair, my beloved,	She is now in the gardens, but looks

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yea, gracious, also our couch *is* green.

17. The beams of our house *are* cedars, our roofings of cypress.

to being brought into the King's palace, as the Bride in Ps. xlv. 15, and as the Lamb's Wife in the Apocalypse to the holy city, the New Jerusalem. Rev. xix. 7, 8, xxii. 2.

THE BRIDE.

CHAP. II. 1. I *am* the rose of Sharon, the lily of the valleys.

The rose by the Jewish writers was thought to express the lowliness of the Church, and her exposed situation in the field.

THE KING.

2. As the lily among the thorns, so my friend among the daughters.

THE BRIDE.

3. As the citron-tree among the trees of the wood, so my beloved among the sons. In his shadow I delighted and sat down, and his fruit was sweet to my taste.

The Church contemplates the perfections of Christ, and her happiness in Him, likening Him to the perfume-giving citron.

4. He brought me to the banqueting-house, and his banner over me was love.

Again a prophetic allusion to the Lord's Supper.

5. Stay me with perfumes, strew me round with citrons: for I faint with love.

The Vulg. and Luther have "flowers," the Sept. "myrrh." Perfumes and sweet-scented fruit figuring the graces of the Holy Spirit.

6. His left hand under my head, his right hand shall enfold me.

Her reliance on divine support. Deut. xxxiii. 27. The left hand, the hidden, the right, the visible help.

THE KING.

7. I charge ye, daughters of Jerusalem, with the roes, and with the hinds of the field, that ye rouse not, that ye wake not my beloved till she please.

It is forbidden even to other believers to disturb the rest of the soul in divine meditation.

THE BRIDE.

8. The voice of my beloved! behold him who cometh, bounding on the mountains, leaping on the hills,

The Church meditates on the coming of Christ, and hears His voice in the word.

9. My beloved, like a stag or a young hart! behold him who standeth behind our wall, looking through the windows, shining forth from the lattices.

In happy anticipation of His approach.

10. My beloved answered and said unto me, "Rise up, my friend, my fair one, and come away.

She looks forward to joyful resurrection. Job xix. 26; 1 Thess. iv. 15-17; Rev. xx. 4, 5.

11. For, lo, the winter is past, the rain is over and gone;

12. The flowers appear on the earth; the time of song is come, and the voice of the turtle is heard in our land;

The winter, the death of the body being over, its resurrection is figured by the reviving spring, by the return of the turtle, a bird of passage. The saints of the ancient Jewish Church might be enlightened to look forward to that spoken of in Matt. xxvii. 52.

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13. The fig-tree putteth forth her green figs, and the vines with tender buds give forth perfume. Rise up my friend, my fair one, and come away."	She anticipates in faith the call to arise and meet the Lord. 1 Thess. iv. 17.
THE KING.	
14. O my dove, that art in the clefts of the rock, in the hiding of the deep places, make me to behold thy countenance, make me to hear thy voice: for sweet thy voice, and thy countenance comely.	She seems to hear the call to those in the sepulchres to arise. Isa. xxvi. 19. She also hears the command and encouragement to prayer. Rev. xxii. 17.
THE BRIDE.	
15. Take us the foxes, the little foxes, that surround the vineyards: and our vineyards have tender buds.	The expulsion of secret enemies, typified by the fox, a burrowing animal, is prayed for.
16. My beloved mine, and I his: he feedeth among the lilies.	She expresses faith in the Lord's presence with His people, Rev. xxi., xxii.
17. Until the day look forth, and the shadows flee away, return and be thou my beloved, like unto a hart or a young stag over the mountains of separation.	And her desire for His coming, felt by the Jewish Church for the first coming, as by the Christian for the second. Isa. lxiv. 1; Rev. xxii. 17. The betrothed meditates on her absent Lord. Sleep may well typify religious meditation, from its abstraction from outward objects. She dreams, for the circumstances she relates could never happen to any betrothed woman, especially to an Oriental bride.

The Eternal Purpose of God in Christ Jesus our Lord. By the Rev. JAMES KELLY, M.A. Fourth Edition. London: James Nisbet & Co. 1860.

WE are not surprised that this work has reached a fourth edition. It is one of the freshest, richest, and most thoughtful volumes on prophecy which we have ever read. We extract the preface to the fourth edition:—

"Another edition of this little volume being called for, I again record my thankfulness to God for being permitted thus to reiterate anew my humble testimony to the '*exceeding riches of His grace,*' as they are here sought to be digested.

"The review of the subject in these days of embarrassment, from infidel science, and metaphysical spinnings out of what men call Revelation from their own brains, has been a refreshment to my spirit.

"Upon the development that has obtained in God's works, and the coming glory that is to crown them, how many accomplished minds, alas! are stumbling and breaking themselves in the dark, just because they see not the *key-truth,* of which the Word of God puts His children in possession. Truly there is development, but it is from above, from our glorious Christ, 'the beginning of the creation of God,' the pregnant 'WHY' of universal

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being. Hence the unity that pervades creation. Again, all around is travailing towards an eventful crisis, which even the world unconsciously calls its regeneration. But that regeneration is to flow from the same source, —creation's Lord, with His glorified saints, becoming its Redeemer, and at length reclaiming the earth out of the hands of the great usurper. Such is the 'good time coming,' and such '*the coming man*,' (THE GOD-MAN,) God's ordinance of blessing, to forestall which is Satan's long-cherished device wherewith to delude the sons of men.

"From the Divine purpose centring in our glorious Christ all is plain; and, looking at each successive dispensation, with its yield of living stones, out of the quarry of the Fall, to form the vast pyramid of Redemption, we appreciate somewhat the wisdom of the great Architect, who, by this electing process, has wrought to the securing of His own glory,—the only basis of true blessedness to the creature. But these thoughts and ways of God need to be quietly pondered. They are far above, out of the reach of a worldly atmosphere. We cannot drink into them, and at the same time be immersed in the sordid cares of a *carnal* world, or even in the bustle of a religious world. We must get betimes into the serener air of devout contemplation. We must cultivate the mind of Christ, go apart with Him out of the crowded thoroughfare, sit with Him in heavenly places, if we would appreciate and enjoy the sanctifying communications of the Divine counsels. Even poetic sensibility, it is remarkable, is pronounced to be incompatible with worldliness. To this effect writes an admitted arbiter on such matters:—

"'It is impossible that any expectations can be lower than mine, concerning the immediate effect of this little work upon what is called the public. I do not here take into consideration the envy and malevolence, and all the bad passions, which always stand in the way of a work of any merit from a living poet; but merely think of the pure, absolute, honest ignorance in which all worldlings of every rank and situation must be enveloped with respect to the thoughts, feelings, and images on which the life of my poems depends. The things which I have taken, whether from within or without,—what have they to do with routs, dinners, morning calls, hurry from door to door, from street to street, on foot or in carriage; with Mr Pitt or Mr Fox, Mr Paul or Sir Francis Burdett, the Westminster election or the borough of Honiton? In a word—for I cannot stop to make my way through the hurry of images that present themselves to me—what have they to do with the endless talking about things nobody cares anything for, except as far as their own vanity is concerned, and this with persons they care nothing for, but as their vanity or *selfishness* is concerned? What have they to do (to say all at once) with a life without love? In such a life there can be no thought; for we have no thoughts (save thoughts of pain) but as far as we have love and admiration.

"'It is an awful truth, that there neither is, nor can be, any genuine enjoyment of poetry among nineteen out of twenty of those persons who live, or wish to live, in the broad light of the world—among those who either are, or are striving to make themselves, people of consideration in society.'

"Now, if, as has been finely said by another kindred spirit, '*Religion is the poetry of mankind*,' surely the foregoing sentiments, *mutatis mutandis*, apply to the influence of worldliness on our susceptibility of the *deep things of God*.

"If the balls, and routs, and visitings of fashionable life leave no relish for æsthetics, the parallels of these in religious dissipation will leave none for the mysteries of redemption, the poetry of the moral universe.

"Of course, no reflection is hereby intended upon practical religion in connexion with the upholding of our various Christian societies, which are but the developed organs of the Church of God, for her present ministry of blessing in the world. What is excepted to, is the *outwardness* that is stamped upon much of that practical religion, expressing as it does, not the fruits of

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the Spirit, but rather the influence of mere evangelical conventionalism, an invariable concomitant of which is, an indisposedness to the study of Scripture, as though an unpractical thing, and a contentment with the forms of truth digested by former generations of the Church.

"What is practical religion, as has been beautifully said, but 'animate love and faith, even as flowers are the animate spring-tide?' And how can there be real love and faith, any real fruitfulness, we may ask, apart from the vivifying beams of Divine light? Surely *they* are not the genuine fruits of the Spirit which can dispense with this heavenly element. It can only be bustle and zealotry to which shallowness in Divine knowledge is congenial.

"Hence, also, it is observable, that in Scripture the knowledge of God and fruitfulness are found to mutually act and react one on the other. The knowledge promotes fruitfulness, and fruitfulness calls for and enlarges the capacity for knowledge. Let one example of this be adduced: 'For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the *knowledge* of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the *knowledge* of God,' (Col. i. 9, 10.) Here we have knowledge leading to fruitfulness, and fruitfulness again leading to knowledge.

"Child of God! search the Scriptures. To the field of nature you are wont to apply the microscope, and you daily discern what escaped the notice of your fathers. Men in every department of science are becoming *wiser* than their predecessors, just because they investigate. And will not you seek to add to your faith knowledge, and to appreciate more and more the thoughts and ways of your God?

"If we would not be infidels in the present day, it has been sagaciously remarked, we must become deep theologians. And how can we become deep theologians, but by digesting the Word of God? At the same time, let us not forget that, whilst there can be no grace without knowledge, there may be knowledge without grace. The lamp cannot burn without its aliment, but there may be the aliment where there is no combustion; and, similarly, there may be the headiness and contentiousness of mere knowledge—an *escaping gas*, instead of its conversion into the illuminating graces of the Spirit,—'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,' (Gal. v. 22, 23.) Let us beware, accordingly, of accumulating knowledge, except as incense for the altar of devotion. The manna that was kept and not fed on, stank, because it was not intended for keeping. Thus dealt with, it became a perverted creature of God. Even so the knowledge of Divine truth, which is not used for communion with God, will puff up, and render us at once proud and unprofitable.

"Better to have little knowledge turned to account, like the tillage of the poor man, in which there is much food; than to be possessed of a wide domain, like the slothful man's fields and vineyard, rank with vegetation, thorns, and nettles, but with no harvest. (Prov. xiii. 23, compared with chap. xxiv. 30, 31.)

"Be the Divine combination then our aim—'Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,' (2 Pet. iii. 18;) and may it be realised in the case of the author and his readers! Thus he prays for himself and them."

"*Thy Kingdom Come;*" *or, the Christian's Prayer of Penitence and Faith.* By Rev. William Hewson, M.A., Incumbent of Goathland, Pickering, Yorkshire.

We have perused this pamphlet of 143 pages, with its long preface,

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and found it by no means an agreeable task. The style is involved and cumbrous, and lazily drags along the tedious length of its sentences; and it is, moreover, distinguished by a remarkable degree of indefiniteness and obscurity. The arrangement is confused, and sadly deficient in logical connexion. But we chiefly object to the views set forth in this treatise, and to the principles of interpretation by which they are deduced, or which are adopted for the purpose of justifying them. Mr Hewson's views of prophecy, in particular, we regard as unsound and chimerical, and his principles of interpretation as false and dangerous, and such as, when consistently carried out, to destroy the resurrection of the body, the Second Advent of Christ in His human nature, His personal reign upon earth, and the final judgment of all men. As to what is more properly theological, we believe it would be impossible for any man to learn the way of salvation, or how he is to be justified before God, from this treatise, which, nevertheless, speaks so much and professedly about it; and it is only because it is so difficult to ascertain what Mr Hewson really holds on the subject, that we hesitate to affirm that he denies the doctrine of justification by faith alone, as commonly held by the Reformed Churches. But we are not writing a review. Mr Hewson belongs apparently to the furthest advanced section of the figurative school, and has made very considerable progress into the regions of mysticism. He is far in advance of Dr David Brown, and even Professor Fairbairn might sit reverently at his feet. The pamphlet, which would have been no disgrace to the most extravagant of the ancient Alexandrian doctors, was written in answer to three objections raised against a former work of Mr Hewson's, entitled "The Oblation and Temple of Ezekiel's Prophetic Visions," which are—

"1st, The prayer, 'Thy kingdom come,' must have been intended only for the Christians of the apostolic age, if the kingdom was then established by Christ and His apostles in the fulness of its predicted character.

"2d, That my view is altogether spiritual—that I do not expect a restoration of Israel to Palestine; *nor generally suppose that the prophecies examined by me are to be fulfilled in events of worldly history.*

"3d, That I deny the personality of Satan, and (query, *in so doing*) explain away what the objector conceives to be many plain scriptural truths."

These objections Mr Hewson has failed to answer; they still remain good, and must ever remain so, to the overthrow of his present principles and system.

Thoughts on the Millennium and on the First Resurrection. By a Barrister. London: Nisbet and Co. 1860.

The author (p. 14) seems to hint that the word Devil and Satan may be a mere metaphor "indicative of certain evil propensities;" he also (p. 16) intimates his opinion that the resurrection of the literal body "involves philosophical difficulties almost, if not quite, insurmountable;" he looks with a favourable eye on the writings of Behmen and Swedenberg, and the American spirit-wrapping, (p. 66,) as "now engaging the serious thoughts of philosophers and theologians;" he speaks of "the *soul quitting the grave*, and becoming an inhabitant of the world of spirits," (p. 74;) he affirms that the Millennium described in the 20th of Re-

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velation is something which is to take place in the "spiritual world," not on earth. These are some of his opinions. We need hardly say that we differ very widely from him, and suspect him of holding doctrines incompatible with the simple interpretation of the Word of God.

Extracts.

Prayer for Israel.

1st.—That the Lord would pour out on the Christian Church a spirit of earnest intercessory prayer, for Jews and Israelites.—Rom. x. 1; Isa. lxii. 6, 7.

2d.—That He would bless all who pray and labour for the conversion of God's ancient people; and that He would strengthen and support all missionaries, converts, and inquirers.—Ps. cvi. 4; Rom. xi. 12, 15; Jer. vi. 16.

3d.—That the admission, by professedly Christian nations, of the Jews into the legislature, may be overruled for good by God's providence.—Ps. ciii. 19, xcvii. 1, 2.

4th.—That the Lord would remove out of the way of the Jew the stumbling-blocks presented by a nominal Christianity, by the idolatries of the Church of Rome, and by the Mohammedan imposture.—Rom. xiv. 13; Rev. ii. 14.

5th.—That God would end the dispersion of the Jews, and restore them to their own land.—Amos ix. 14, 15; Zech. viii. 7, 8.

6th.—That the Lord would speedily accomplish the number of His elect, and hasten His kingdom.—Matt. vi. 10; Eph. v. 27; 2 Thess. ii. 1–17.

7th.—That the further developments of Antichrist may be restrained, and that his last manifestation may be destroyed by "the brightness of Christ's coming."—1 John iv. 1–3; 2 Thess. ii. 1–10.

8th.—That the Jews may "look upon Him whom they have pierced, and mourn;" and may be led to the "Fountain opened for sin and uncleanness."—Zech. xii. 10, xiii. 1; Rev. i. 7.

9th.—That the outcast tribes of Israel may be brought back to their own land, and share in that salvation by which "*all* Israel shall be saved."—Isa. xi. 12; Rom. xi. 26.

10th.—That "the Lord's fame may be heard in the isles afar off," and that "His glory may be declared among the Gentiles," and that they may bring all outcast Israel "for an offering unto the Lord out of all nations."—Isa. lxvi. 19, 20; Ps. lxvii.

11th.—That the Lord would bless Israel, "making them a name and a praise among all the people of the earth."—Zeph. iii. 20; Zech. viii. 11–13; Ezek. xlvii. 13, 21.

12th.—That the Lord Jesus Christ would fulfil His own glorious office, and His own gracious purposes, as "a light to lighten the Gentiles, and the glory of His people Israel."—Luke ii. 32; Isa. lx. 3.

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13th.—That the Lord would "rejoice in Jerusalem, and joy in His people, and that the receiving of them may be to all the families of the earth as life from the dead."—Isa. lxv. 19; Rom. xi. 15.

14th.—That He would make the land of Israel to be again "the glory of all lands." "Jerusalem to be His throne, and a praise in the earth."—Ezek. xx. 6; Jer. iii. 17; Isa. lxii. 7.

15th.—That He would fulfil His promise, that, "the knowledge of the glory of the Lord should cover the earth, as the waters cover the sea."—Hab. ii. 14; Num. xiv. 21.

16th.—That He would remember all who thus unite with us in prayer, "with the favour He beareth unto His people." That He would "visit us with His salvation," that we may "see the good of His chosen;" that we may "rejoice in the gladness of His nation," and that we may "glory with His inheritance," and that He would speedily accomplish all His great and glorious promises, and graciously answer these our prayers, for Jesus Christ's sake. Amen. —Ps. cvi. 4; 2 Pet. i. 4; Isa. lii. 8; 2 Cor. i. 20.

Divines of the Westminster Assembly.

"In pursuance of an Order, bearing date the 6th instant, for my perusal of a treatise by Dr N. Homes, and to report my opinion concerning the same, I certify as follows:—

"That all the saints shall reign with Christ a thousand years on earth, both in a visible and spiritual glorious manner, before the time of the ultimate and general resurrection, is a position, which (though not a few have hesitated about, and opposed it) has gained ground in the hearts and judgments of very many, both grave and godly men, who have left us divers essays and discourses upon this subject. And, having perused the learned and laborious work of this author, I conceive that the Church of God hath not hitherto seen this point so clearly stated, so largely discussed, and so strongly confirmed—not only by the testimony of ancient and modern writers of all sorts, but by the Holy Scriptures throughout—as it is presented in this book. Wherein also divers other considerable points are collaterally handled, all tending to set forth the catastrophe and result of the troubles and hopes of such as fear God, as the preface to their eternal bliss. And, whereas, some have been, and still are, apt to abuse this doctrine, by making it an occasion to the flesh, and of heating themselves in the expectation of a carnal liberty, and worldly glory; I find that this author hath cautiously forelaid and prevented all such abuses, by shewing the exceeding spirituality and holiness of this state: to which, as none but the truly holy can attain; so, having attained it, they shall walk in the height of holiness. And therefore I judge this book very useful for the saints, and worthy of public view.

"*October* 13, 1653. JOSEPH CARYLL."

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"In obedience to an Order, dated October the 6th, I have (as my present weakness will give me leave) perused that which hath been brought unto me, written by Dr Homes in several books, concerning the kingdom of Christ on earth; and do return this as my sense of it:—

"The subject (which is the reign of our Saviour with His saints on earth) is of a transcendent glory in itself, of universal importance to all persons and states, and very seasonable for the present times. Like a piece of rich coin which hath been long buried in the earth, and lately dug up again, it begins to grow bright with handling, and to pass current with great numbers of saints and learned men of great authority. As the same star at different seasons is the evening-star, setting immediately after the sun; and then the morning-star, shining immediately before it; so was this truth the evening-star to the first coming of Christ, setting together with the glory of that day in a night of antichristianism; and now it appears again in our times, as a morning-star to that blessed day of the second effusion of the Spirit, and the second appearance of our Saviour, in the glory of the Father.

"The manner of handling this subject appears to be with pious and modest learning, judgment, industry, and variety;—a variety of Divine matter, excellent reading, choice Scriptures, and expositions of Scripture;—out of all which ariseth much present light, many hints for more, with quickening occasions for further searches and discoveries: so that this book is at once a well-grown orchard, and a nursery of truths.

"The *opinions* which the doctor holds forth in this book, cannot expect to have the concurrence of all gracious and judicious spirits, or a clearness in *all* particulars; the subject being a prophetic truth, approaching, indeed, but still at some distance: yet they all move upon a hinge of three principal points, which seem to lie fair and uppermost in the letter of divers scriptures, and have been stamped with the authority of men conversant in holiness and learning. These three points are such as cut off all pretence to sensuality and contention from the reign of Christ;—such as instruct the saints to a peaceable, patient, and joyful waiting for Him; that 'when He appears, they may appear with Him in glory;'—such as, being rightly understood, confirm the letter, and heighten the spirituality of Scripture, giving a distinct and joint accomplishment to letter and spirit each in the other; the letter having its fulness in the spirit, and the fulness of the spirit taking in the letter. These three principal points of testimony and entrance to Christ's kingdom are, first, the indubitable evidence of our Lord's appearance in His own person, for the several purposes of conviction to the world, conversion of the Jews, glorification to the saints, and renovation to the creature: whether His appearance shall be miraculous, (the Lord condescending to veil for a season His glorified body under a meaner form, that it may be fitted to our natural sense;) or whether His appearance shall be mysterious, (the Lord in the instant of it transfiguring the dead and living saints into a conformity to His glorified body, that in the twinkling of an eye they may see their King, and He may see them, in beauty;) or whether both these,

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according to Matt. xxiv. 30; 1 Cor. xv. 51, and Phil. iii. 20, 21. Secondly, that the state of the saints' kingdom shall be the resurrection from the dead, and the change of the living saints, equivalent to the resurrection of the bodies of those that sleep in the dust. Thus each particular saint, and the whole Church, being predestinated to be conformed to the likeness of His image, shall answer to the state of Christ between His resurrection and ascension; and which seems to have been his paradisiacal state. . . . . The last head is, that there shall be a new earth to be the seat of this new kingdom. For if the earth being made new with the newness of the spirit, be also spiritualised, then will it be fit for glorified inhabitants. The streets of the new Jerusalem are said to be as gold, and glass, which describe its spirituality;—as gold, for its solid, simple substance, and for its shining glory; and as pure glass, for its transparency, clearness, and thorough lightsomeness. PETER STERRY.

"*October* 19, 1653."

—See *M'Causland's Hope of Israel.*

Discovery of an Ancient Biblical Manuscript.

The theological world in Germany is now deeply interested in the remarkable discovery of Professor Tischendorf, well known by his critical works upon the New Testament, and who recently made a scientific journey in the East, at the expense of the Governments of Saxony and Russia. The discovery is nothing less than an elder brother of the famous Vatican MS., found in a marvellous state of preservation in an Egyptian convent. M. Tischendorf himself was scarcely able to believe in the reality of the discovery, and he decided not to mention it until he had satisfied himself that it combined all the marks laid down by palæographers as determining the age of an ancient MS. But now there is no longer any doubt; the parchment, the characters, the punctuation, the initials, the inscriptions and subscriptions, the ink, &c., all prove in the clearest way that we possess an Alexandrine MS. of the fourth century, of the age of Constantine and Eusebius of Cesarea, containing the New Testament entire, and which will henceforth be the first and most august witness of the text of the New Testament.

But what gives the newly discovered MS. a veritable primacy is, that it contains the New Testament entire. That at Paris contains only fragments of the sacred volume. The London MS. is not complete; almost all the First Gospel, and almost all the Second Epistle to the Corinthians are wanting. The Vatican M.S. has lost the Apocalypse, four Epistles of Paul, and the third part of the Epistle to the Hebrews. The new codex, on the contrary, which contains many of the canonical and apocryphal books of the Old Testament, (almost all the Prophets, Psalms, Job, the Book of Sirach, Wisdom, &c.,) includes all the books of the New Testament, and it is this which renders the work of inappreciable value. Still more, it contains, joined to the Apocalypse, the Epistle attributed to Barnabas, a very important document of the end

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of the first century or the beginning of the second, and, in fine, the first part of the Shepherd of Hermas, which dates from the first half of the second century. This confirms what the history of the canon has already induced us to believe, that in Christian antiquity, in many churches, these two works were regarded as forming part of the Sacred Scriptures.

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Nothing has brought greater scandal on prophetic truth than the heresies that have more than once connected themselves with the study of it, or rather that have been broached by the students of it. That some prophetic students should have revived the heresy of the *non-vicariousness of Christ's life*, is a strong reason for a prophetic journal giving its explicit testimony in reference to this point. The above heresy is *half-way to Socinianism*, in so far as the atonement of Christ is concerned: and they who maintain it are sowing the seeds of Socinian heresy, though they may not be themselves Socinians. You have already shewn, by large quotation, how completely the voice of the orthodox churches and theologians in times past has been lifted against this doctrine; so that there is little need to add anything to the extracts already given.

Yet I may notice the testimony of Matthew Henry, who, in his comments on the 53d of Isaiah, states the truth very distinctly. A sentence or two will suffice. "It was not only His last scene that was tragical, but His whole life was so. . . . . Thus being made sin for us, He underwent the sentence sin had subjected us to, that we should eat in sorrow all the days of our life." Again, "God having made Him sin for us, He was proceeded against as a malefactor; He was apprehended and taken into custody," &c. See also his exposition of Matthew viii. 17, where Isaiah liii. 4 is quoted. Let us contend earnestly for the faith once delivered to the saints. Maurice would take from us the vicariousness of Christ's death, and these new theologians would take from us the vicariousness of His life. He who maintains that for thirty-three years and a half Christ was not acting as the sin-bearer, or substitute, or priest, knows but little either of His person or His work—either of His priesthood or His atonement. It is well that the attention of the Church should be called to this *serious defection from the faith* among some who profess to study the prophetic word.—I am, &c.

A STUDENT OF PROPHECY.

Poetry.

HOMEWARDS.

Dropping down the troubled river,
To the tranquil, tranquil shore;
Dropping down the misty river,
Time's willow-shaded river,

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To the spring-embosomed shore,
Where the sweet light smileth ever,
And the sun goes down no more;
O wondrous, wondrous shore!

Dropping down the winding river,
To the wide and welcome sea,
Dropping down the narrow river,
Man's wayward, weary river,
To the blue and ample sea,
Where the tempest wrecketh never,
And the sky is fair and free;
O joyous, joyous sea!

Dropping down the noisy river,
To our peaceful, peaceful home,
Dropping down the turbid river,
Earth's bustling, crowded river,
To our gentle, gentle home,
Where the rough roar riseth never,
And the vexings cannot come;
O loved and long'd-for home!

Dropping down the eddying river,
With a helmsman true and tried;
Dropping down the perilous river,
Mortality's dull river,
With a sure and heavenly guide,
Even Him who, to deliver
My soul from death, hath died;
O helmsman true and tried!

Dropping down the rapid river,
To the dear and deathless land;
Dropping down the well-known river,
Life's swollen and rushing river,
To the resurrection-land,
Where the living live for ever,
And the dead have join'd the band;
O fair and blessed land!

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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„ 207,	„	5th	„	foot,	„	"true"	„ "time."
„ 208,	„	22d	„	top,	„	"looking"	„ "coming."
„ 209,	„	1st	„	top,	„	"any"	„ "an."
„ 212,	„	15th	„	foot,	„	"unwisely"	„ "absurdly."

END OF VOLUME XII.

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